A.B. Alcott
F. ALCOTT PRATT

THE Good House-wife MADE A Doctor,

Or, Health's Choice and sure Friend

Being a Plain Way of *Nature's* own prescribing, to

Prevent and Cure

Most *Diseases* incident to *Men*, *Women* and *Children*, by *Diet* and *Kitchin Physick* only.

With some Remarks on the Practice of *Physick* and *Chymistry*.

By *Thomas Tryon*, Student in Physick; And Author of *The Way to Health*, *Long Life and Happiness*. *Country-mans Companion*. *The New Art of Brewing*, &c

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The Second Edition. To which is added some Observations on the Tedious Methods of Unskilful Chyrurgions; with Cheap and Easie Remedies. By the same Author.

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THE PREFACE TO THE READER.

HEalth *is the greateſt temporal Bleſſing we can enjoy in this Mortal ſtate: Without it the choiceſt* Beauty *vaniſhes in a Moment, like a withered Flower; the ſtouteſt* Strength *dwindles into a* childiſh Weakneſs, *ſcarce able to ſupport the tottering Carkaſs;* Riches *become inſignificant Lumber;* Honour *an empty Bubble, or extrinſick Shadow, yielding no delight; Nay* Wit *and* Parts *grow Uſeleſs, and* Life *it ſelf but an unwelcome load and continual Torture. For how often may we ſee* Lords *and* Aldermen, *the* Rich *and*

the Great, *ſwell'd with* Dropſies, *or waſted with* Conſumptions, *or rack't with the* Stone, *or laid up with the* Gout, *or crippled with* Sciatiça's, *and the like, heartily envying thoſe* Jolley Swains, *who feed only with* Bread *and* Cheeſe, *and trotting up to the Knees in* Dirt, *do yet with* luſty Limbs, *and* vigorous Stomachs, *and* merry Hearts, *and* undiſturbed Heads, whiſtle *out more* ſollid Joys *than the* others, *with all their Wealth and State can purchaſe.*

So that 'tis undeniably one of the moſt important Buſineſſes of this Life, to preſerve our ſelves in Health. And this all People, when they are actually groaning under the ſmart of Sickneſs, *will readily acknowledge. Oh! then they would give all they have in the World for Eaſe and Remedy, though it be but an* Ague, *or a fit of the* Tooth-Ach!

but

but as ſoon as the Pain is over, and whilſt Nature is yet pretty ſturdy, and as long as ever ſhe can bear up, they care not how they uſe her, and ſeem to value this precious Jewel [Health] *no more than the ſilly* Indians *of old did their* Wealth, *when they contentedly parted with* Gold *and* Pearl, *for* Toys, *and* Baubles, *and* Knives, *and* Beaugles, *and* Looking-Glaſſes. *Moſt men will moil and toil like Horſes, and riſe early and lie down late, and eat the Bread of Carefulneſs, to get* Money *and* Land, *though they neither make good uſe thereof themſelves whilſt they live, nor know who ſhall enjoy it after they are dead: And how diligent are others by fawning and flattering, and courting thoſe whom in their hearts they hate and ſcorn, and by ſervile Offices and irkſome Attendances, and a thouſand other pittiful Arts, to acquire a* Rattle to

their Name, and get a Title *of* Honour, *or ſome Place of* Preferment *that may give them an opportunity to domineer over their Inferiors, but there is ſcarce one Man or Woman of a thouſand that does in earneſt conſider and purſue the means of preſerving their* Health, *but either lives at Random, or at leaſt takes up with the pernicious Notions of* Cuſtom, Tradition *and* Blind Guides, *whoſe* Preſcriptions *of* Diet *are moſt improper and prejudicial, their* Medicines *Nauſeates to Nature, and their* Phyſick *a cloſe Confederate with the invading Diſeaſe.*

Nay, ſo prodigal are the generality of this ineſteeamble Bleſſing *that they uſe it not only with* Neglect, *but* Contempt, *as if they expoſed it to ſale by* Inch of Candle *and he that bid leaſt ſhould have it. Rather than not gratifie a* liquoriſh Palate, *the* Stomach *ſhall be over-*

charg'd

charg'd; and rather than break up a fooliſh lewd Company, or refuſe to comply with a wicked Drunken Cuſtom, the Brain *ſhall be ſet a-float, and* Reaſon *turn'd a-drift, and* Nature *expoſed to a general* Inundation *of violent ſtrong Liquor, and left to ſhift for her ſelf, without either* Pilot *or* Rudder. *I am confident moſt People are more careful to provide wholſom proper Food for their* Cattel, *and Gentlemen are more curious in ordering and dieting their* Race-Horſes (*though therein too they are generally miſtaken, as I have demonſtrated in a little Treatiſe, entituled,* The Country-man's Companion) *than in the Food which they take themſelves, or about the courſe of their own Eating, Drinking and Exerciſes, whereon not only their own* Health *and* Lives, *but the ſtrength and vigour of their Poſterity, does in ſo great a meaſure depend.*

The

The Meats and Drinks commonly uſed are for the moſt part improper, and detrimental in their **Nature** *and* **Compoſition**, *more in their unskilful ways of* **Preparation**, *and moſt of all by the Heterogenious* **Mixtures**, *and* **exceſſive Quantities**. *And this more eſpecially to thoſe that are already* ſick *and languiſhing. Having therefore in this* ſmall Treatiſe *reſolved to detect thoſe Errors in all three reſpects, and the Reaſons thereof: And on the other ſide, to ſhew the true Method of Diet fit for the Prevention or Cure of moſt Diſeaſes, intermixing therewith ſeveral moſt uſeful and neceſſary Remarques touching the Nature, and right ways of preparing of divers ſorts of the moſt beneficial* Foods, *I ſhall begin with thoſe that beſt ſerve for the* Aſſiſting *and* Reſtoring *of* decay'd Nature, *becauſe I have therein obſerved both the*

the moſt common and the moſt dangerous and irretreivable Errors to be committed; as alſo becauſe from what we ſhall deliver on that ſubject, every one that has the Wit to know by a Penny *how a* Shilling *is* coyned, *may learn what* Diet *is proper to be uſed both for the Preventing and Curing of moſt other Diſtempers. For* Nature, *like* Truth, *is always intire, uniform and agreeable to its ſelf, ſo that whoever has the right Key, may therewith unlock her whole Cabinet; whereas the blind Paths of* Tradition, Ignorance, Cuſtom *and* Error, *are not only various and interferring, but many times oppoſite and contradictory to each other.*

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THE

EVERY Good House-wife MADE A Doctor, &c.

CHAP. I.

Of the several Causes of Consumptions: *The absurd course of Diet usually ordered in those cases. Together with the proper Remedies for* Prevention *and* Cure *thereof.*

OF all Diseases, *Consumptions*, and the like wasting Distempers, are those which hitherto have been most attempted to be cured by Diet, but after such an unnatural and

prepoſterous Method, that thoſe very Rich and chargeable Foods which generally are by the learned preſcribed in ſuch caſes, are apt, inſtead of bringing Relief, to encreaſe the Diſeaſe, more impare the Powers of Nature, and haſten on *Death*, rather than a *Cure:* This, I doubt not, will appear to every conſiderate Reader, from the following Diſcourſe, wherein I ſhall firſt give an account of the common Cauſes (or occaſions) of thoſe Diſeaſes, and in the next place inform my Country-People of the proper Remedies for the ſame, by Foods fitly prepared and adapted for the ſupply and aſſiſtance of Nature in all ſuch Languiſhments; withal, ſhewing how improper and miſchievous thoſe things are which be commonly uſed and preſcribed for that purpoſe.

Thoſe Diſeaſes called *Conſumptions* are Decays of the *Radical Moiſture* or *Eſſential Oyl*, whereby the Natural Heat of the Stomach is ſo weakned that it cannot make any perfect or due ſeparation of the Meats and Drinks received, from whence ariſes abundance of evil Juices and Phlegm, ſo that no good

Nouriſh

Nourishment is bred, though the Food be never so Rich, and the Drinks never so Cordial, as most that are afflicted in this kind, may find by Experience.

But though this be the general Nature of these Diseases, yet they proceed from various Causes and Intemperances; As,

1. In some Complexions, from overcharging of Nature with *Rich Food*, and too great Quantities; or in others, by much drinking of *Wine*, *Brandy* and *Strong-Drinks*, which weaken the Natural Heat, and wash (as it were) Nature away by destroying the action of the Stomach.

2. In others, these general Decays and Weaknesses are caused by a *Sedentary* and *Idle course of Life*, for want of *proper Labour* and *Exercises*, *over-warm Clothings*, *soft Feather-Beds* and *excessive Lying in Bed*, which always proves pernicious to the Health both of Body and Mind.

3. There are others that contract these consuming Diseases by their too much *Dalliance*, and frequenting the *shades of Venus*, and that not only by

eating and drinking such things as irritate and provoke Nature, but also by their heightned Lusts and depraved Imaginations, force her beyond her Power and Ability, who oft-times corrupts her in her very Radix: Many are caught in this Snare, as well *Young Married People*, as the more *Lewd* and *Lascivious*, which prostitute themselves to common Mixtures; and many of these prove Incureable.

4. Others fall into these Diseases by *Surfeits* of *Over-labour*, *excessive Heats* or *Colds*, and the like Accidents.

5. Some by great *Feavers* and long *Fits* of *Sickness*, which frequently leave behind them such Seeds of Diseases as are not without great *difficulty* overcome or rooted out.

6. To some they happen through *Grief* or *Trouble of Mind*, a *Melancholy Disposition*, (one of the worst Companions of Life) *violent Passions*, as *Love*, *Hatred* and *Envy*, or a *Diffidence of Gods Divine All-sufficient* and always *Liberal* and *Indulgent Hand* of *Providence*; and these by pining and fretting waste their Spirits, and thence

Natural Heat being weakned, is unable to generate a new Supply; and ſo having firſt diſorder'd their Minds, the Body is deſtroy'd by Concomitancy; for theſe two mutually operate upon, and influence each other, and you can hardly preſerve either of them in its due ſtate, unleſs you take care of *both*.

Laſtly, In not a few a *Conſumptive* Conſtitution is *Hereditary*, and deriv'd from one or both their Parents; and *This* of all other is the moſt hard to Remedy.

Now let us ſee what are the *Common Methods* whereby not only the *Vulgar*, but alſo the *Learned* many times, do think to help theſe *Decays*, and what are the uſual things preſcribed for the ſick Party in this caſe, to reſtore him to Health and Strength? And that is, when any one is in ſuch a weak languiſhing ſtate of Body, every one, *Doctor*, *Apothecary*, *Nurſe* and all, cry out, "*You muſt take* Nouriſhing Meats *and* Drinks, *ſup good* Sack, Old Malago, Tent, *or the like, with* Yolks *of* Eggs *in it*; *and get you good* Rich Broths, *and* Jellies, *and* Pottages

" *made of* Knucles *of* Veal, *and the*
" Fleſh *of an* old Cock *beat, and bruiſ-*
" *ſed, and battered, and boyled all to pie-*
" *ces; for you muſt boyl your Fleſh till it*
" *fall off the Bones, that all the goodneſs*
" *and virtue may diffuſe it ſelf into the*
" Broth; *and be ſure you boyl it in but*
" *little Water, that it may be the Hear-*
" *tier; and keep your Veſſel or Pot cloſe*
" *cover'd, that the Virtue may not evapo-*
" *rate, but your* Broth *may be thick, and*
" *good, and ſtrong; for you want Strength*
" (*poor Creature!*) *and Nouriſhment,*
" *and this will cheriſh you bravely; toge-*
" *ther with a Rich* Cordial of Alcher-
" mes *that I'll ſend you: But forget not*
" *to keep your ſelf warm with a* Flannel
" Shirt, *and a* Waſtcoat, Double
" Coat *and* Campaign, *a* Gown *over all*
" *lin'd, and a* quilted Stomacher *for*
" *your* Breaſt; *and have a care of* Cold
" *a* Nights, *but bathe your tender* Nerves
" *in a* Down *or* ſoft Feather-Bed, *and*
" *get a* quilted Cap *and a* Napkin *over*
" *for your Head, and draw your* Cur-
" tains *before your* Windows *and round*
" *your* Bed, *and there lie as long as you*
" *can; for* Sleep *is a great Refreſher and*
" *Nouriſher: And againſt you riſe let*

" *ther*

" *there be a* Rouzing Fire *in your Cham-*
" *ber, and a* Quart *of* New-Milk *boyl'd*
" *above half away, with* Snails *in it,*
" *and well ſweetned with* Sugar, *and then*
" *three or four hours after take a* Meſs,
" *as much as you can get down, of the*
" *aforeſaid* Cock *or* Jelly-Broth, *with*
" *good* Spice *in it; and after that you*
" *may eat a good* Chicken, *or ſome other*
" nouriſhing Fleſh *tenderly boyled; and*
" *when you have done, take a good piece*
" *of* fat toaſted Cheeſe *for Concoction,*
" *and waſh all down with three or four*
" *Glaſſes of* Racy Canary *or* ſtout Old
" Malago, *wherein there is ſteeped a*
" *Quantity of* Raiſons of the Son *ſton-*
" *ed, and a lettle* Saffron *to cheer the*
" *Heart; but if you do not ſo well like*
" Snails, *then take only* Milk *hot from*
" *the Cow, or* Strokings, *and ſweeten*
" *it with* Sugar *or* Sugar of Roſes. *And*
" *be ſure continue this courſe conſtantly,*
" *and though you are now weak as* Wa-
" ter *and have no more Spirits than a*
" Diſh-clout, *you ſhall ſhortly be as ſtrong*
" *as* Sampſon, *and as luſty as* Hercules,
" *who* (they ſay) *got fifty Children in one*
" *Night.*——Probatum eſt.

This is the ſum and ſubſtance of many a *learned Lerry*, and paſſes with the Crowd for moſt *Orthodox Doctor Croft*, though in truth the whole is altogether *Ignorant Tattle*, contrary to *Nature*, *Reaſon* and *Experience*.

But leſt I ſhould ſeem (like thoſe I oppoſe) to aſſert things without Proof or Demonſtration, I deſire the Reader would with me, impartially conſider the unproperneſs and contrariety of theſe Preſcriptions, to the end intended: *Firſt*, In their *Nature* and *Compoſition*; and *Next*, in reſpect of the *undue Preparations*.

1. When Nature languiſhes, and is already weak and decay'd, then they cry, *You muſt take Nouriſhing things*; when 'tis probable moſt times, that the firſt occaſion of the Diſeaſe was *Idleneſs* and *Superfluity* in *Meats* and *Drinks*, that did *over-charge Nature* with two much *Nouriſhment*. But however, let the cauſe be what it will, Nature is now weak and indiſpoſed, the Palate dull'd, the Stomach's Natural Heat and digeſtive Faculty decay'd, ſo that they cannot bear either wit

with *great Quantity*, nor Foods that are of a *ſtrong Quality* which ought in the firſt place to be conſidered; for *Overcharging*, either in Quantity or Quality, is generally very prejudicial to thoſe that are in Competent *Health*, but much more to ſuch as are *Sick*; This being a moſt certain Aphoriſm, *That Nature ought at all times to be ſtronger than the Food*, and not the *Food too ſtrong for Nature*, as in theſe caſes is general, but very abſurdly practiſed; for if there be not a proportionable agreement between the Food and the Stomach, in vain do you expect Relief, but rather thereby Nature is yet further oppreſſed, and her whole Concord and Tranquility diſordered and deſtroyed. For when-ever the Natural Heat is weak and impotent, the Food ought to be ſuitable: And to do otherwiſe, is juſt as if in very cold Weather, when your Fire is almoſt quite out, and not above a Spark or two left upon the Hearth, you ſhould cry out, *Throw on an huge Timber-Log*, or *bring a Buſhel or two of large round Coles, for it is the beſt Fewel that can be to make a ſtrong burning Fire*; which is

very true; but yet, in this case, instead of encreasing your Fire, it will, by its weight and unsuitableness quite put it out; whereas if you had fed it at first with a little *Small-Cole*, *Shavings* or *Chips*, you might have nursed it up into a competent Flame, and then, and not before, it would be able to deal with your Coles and your Timber, and turn them into Aliments for its self. The Application is easie, Nothing does more hurt the Health than Disproportion, and to heap together Superfluity of Meats and Drinks, beyond the Power of the Digestive Faculty, especially when they are made strong and fulsom by *bad Preparations*; and this respect the usual Prescriptions to *Consumptive Persons* are very much to be blamed. For,

2. *Broths* and *Pottages* made with any kind of *Flesh*, be it what it will, where 'tis boyled in small Quantities of Water, and the Vessel or Pot kept close cover'd and boyled so long till it becomes soft and a meer Mash, so that it falls from the Bones; such *Broths*, I say, will become thick, and of a *blackish colour*, of a strong unpleasing

ſing ſcent or ſmell, and of a fulſom nauſeating taſte, hard of Concoction, and apt to cloy the Stomach; for the much, or over-boyling of any ſort of Food (eſpecially *Fleſh*, which is of its own Nature the groſſeſt of all Food, and moſt ſubject to Putrifaction) does deſtroy all the good Virtues, and ſo much the more ſpeedily and certainly when it ſhall be boyled in ſmall Quantities of Water, and the Veſſel kept cover'd; for thereby the pure *volatile Spirit* is ſuffocated, and then preſently the *ſweet Oyl* of ſuch Food turns ſtrong and ſour for want of the egreſs and regreſs of the Air, which is the true Life and Preſerver of the eſſential Spirit, as the Spirit is the Life and Preſerver of the ſweet Body in every thing, and in whatſoever the Spirit ſuffers violence, the *Balſamick Body* and *Oyl* is turned into a ſtrong fulſom ſubſtance as is manifeſted by all fermented Liquors, which if expoſed to the open Air, the Spirits will evaporate, and then the ſweetneſs thereof turns ſower, and becomes of an heavy dull Nature and Operation. But in the preparation of all groſs phlegmy Bodies,

eſpe-

especially *Flesh*, the Vessel being open, and having good Water, with the free Influences of the Air, keeps the Spirits living, till such Bodies be digested, and the Spirits set at liberty; and then such thing is said to be enough, or rightly prepared: For if such Preparations or Digestions be afterwards continued, the spirituous parts and brisk lively Tinctures become either suffocated or evaporated, let the thing be of what Nature it will; as is manifest in all Preparations, especially in making of *Hay*, for there, when once the gross phlegmatick Body of the Grass is sufficiently digested or exhaled by the virtue and power of the Sun and Elements, if the *Hay* be afterwards continued open abroad, the Sun and Air would quickly exhale and destroy the essential Virtues and good Properties also; the very same is to be understood in the Preparation of all sorts of Food.

Furthermore, if the Vessel, in which your Food is prepared, be close covered whilst it is boyling, such Food is thereby made yet worse; for then those fiery sulphurous Fumes and Vapours which

which are raiſed by the Fire, and would freely paſs away, as you ſee in a mighty continual Reek or Steem, if the Veſſel were uncovered, are ſtopt and forced back into the Meat, and being of a fiery ſharp Nature, and full of groſs Humidity, by this *Repercuſſion* or Confinement, they become gradually more intenſe and raging, becauſe of the want of the free Influence of the Air, and ſo ſinking down again upon the Meat, do wound the pure *volatile Spirits*, and not only deſtroy the natural Colour, Smell and Taſte, but alſo make the Food *Lumpiſh*, cloſe, heavy, dull and groſs on the Palate, hard of Digeſtion in the Stomach, generating thick Blood and unwholſom Nourifhment; from whence proceed dull Indiſpoſitions, and noxious Fumes flying up into the Head.

For all *Cooks* and *Huſwives* ought to note and underſtand, that the digeſtive Faculty and true Virtue of all Food does conſiſt in the pure ſpirituous parts, and if any violence be offered or done unto them in the Preparation, then ſuch Food becomes dull, and as it were half dead of Taſte;

for

for the Fumes or Vapours which Pots and Veſſel ſurrounded with the heat of the Fire, do ſend forth, are of a poyſonous pernicious Nature, and contrary to the genuine heat of the Food; as you may perceive, if you take up any ſort of Food, when boyled, and preſently whilſt it is hot, cover it cloſe, which will force thoſe fiery ſharp Fumes back, and cauſe them to re-enter the Food, which will thereby preſently become *Pall'd*, and loſe its natural briskneſs of Taſte, Smell and Colour, becauſe the pure Spirits are ſuffocated, and ſo ſuch Foods will not only be heavy, and have a dull groſs Taſte and Smell, but ſhall be unpleaſing both to the Pallate and Stomach, and harder of Concoction.

Therefore nothing is more unnatural than for People to eat or drink any kind of Food, whilſt thoſe fiery Steams and Fumes are in it, eſpecially ſuch as are weakly *Conſumptive People* for they *Swell the Body*, and generate *Wind* in abundance, ſend *Fumes* and *Vapours into the Head*, infect the whole Maſs of *Blood* with hot ſharp *Itching Scorbutick Humors*: And indeed no ſo

of Food or Liquors ought to be eaten or drank hotter than the Blood in cold Weather, but in hot Seasons most sorts are best cold, which a little use will make very easie and familiar to every one, let their Stomachs be never so much depraved by Custom, as I have more at large demonstrated in my *Way to Health, long Life & Happiness, &c.*

What hath been said of thick strong over-prepared *Pottages* and *Broths* made of *Flesh*, the very same ill effects have all or most *Jellies*; for by their improper Mixtures and over preparing they became loathsome, and *Nauseates* to *Nature*, even as sick as the languishing Patient that takes them: And the like also may be understood of *Snails* and *Milk* boyled till it becomes of a *Jellous* substance, and then lustily sweetned with *Sugar* or *Sugar of Roses* (which is ten times worse than common *Sugar*) being burthensom to the sick Patients Pallate and Stomach, very heavy and hard of Concoction, and therefore the use thereof does generally prove of evil Consequence; for undoubtedly if *Healthy* People should confine themselves to such things, they would in a little

little time bring Disorders upon them, and how profitable they can be then to the *sick* and *weak*, or rather how very destructive they must needs prove, may easily be judged.

But here some will say, *Many have been known to recover by or after the eating and drinking of such things.* —— To which I Answer, That it can never be proved, but is absurd to Reason, that they recover'd *By* such things, but that some may have recovered *After* them, may be true; for tho' I know them to be *improper* and *dangerous*, yet I do not say they are *Mortal* to all that take them; and if an hundred People be at one time sick of the same Disease, if they had neither *Doctor's Advice* nor *Physick*, there would (no doubt) many of them recover; but amongst the Ignorant, when any one happens to escape, they attribute the Glory to the *Doctor* and his *Prescriptions*, never considering the *Divine Hand of the Lord*, nor the secret working Power of his Hand maid *Nature*, but cry with open Mouth *Such or such a Doctor cured me, or else I had been in my Grave*; Or *such a Pottage or Jelly is a rare thing, it cured me*

when

when all hopes of Life were paſt; when in truth neither the *Doctor's Prattle*, nor the *Nauſeous Slip-ſlop* contributed any more to the Cure, than the *Chattering of a Magpye*, or the *Roe of a Red Herring*.

But if the *People will be cheated, let them*; only give me leave to whiſper a litter *better Advice* to the Sons and Daughters of *Wiſdom*, who will be ſo thankful to *Truth*, ſo obedient to *Reaſon*, and ſo kind to *Themſelves* as to hearken unto it; And that is thus, When any Perſon ſhall find him or her ſelf indiſpoſed, their Stomacks to grow weak, with a general Diſorder through the whole Body, and a decay of Strength, then firſt of all they ought to look back, and conſider what manner or courſe of Life they have drove, as to *Temperance* or *Intemperance* in Meats or Drinks, and that both in reſpect of the *Quantity* and *Quality* as alſo their *Exerciſes*, and all other *Extreams* they have inured themſelves unto, which none can ſo well know, or be able to judge of as themſelves; and likewiſe to conſider the *Air* he hath lived in, where the Diſeaſe was bred. And by this Reflection, if it be impar-

tial

tial, ſerious and conſiderate, every man will be enabled to gueſs much more rightly at the Cauſe and Nature of his Diſtemper, than any *Doctor* can by the ſuppoſed Magick of the *Urinal*, *Thumbing* the uncertain *Pulſe*, or any other of their Whimſical Oracles.

Having well conſidered the *paſt Cauſes*, that gave Birth to his preſent Diſtemperature, he ought then (gradually) *to Alter* for the better the whole courſe of his Life, not only in the Nature and Quality of Meats and Drinks, but in their Quantity; as alſo his Exerciſes, and the Air, as far as the condition of his Life will admit thereof. For if the ſame *Intemperances*, *bad Airs* and *ill regulated Exerciſes*, which were the firſt original of the Diſeaſe, (or rather *Worſe*, as moſt do make it, by ſuch ſtrong and fulſom Preparations and contrary Mixtures, under the Notion of *Helps* and *Remedies*, as aforeſaid) be continued, then there can be no rational hope of Cure, either by *Medicine* or any other way; but change of *Food*, *Exerciſes* and *Airs* do work wonders, eſpecially when People betakes themſelves to meer *ſimple Meats*

and

and *Drinks* that are easier of Concoction, and generate a finer and firmer Substance; for there is less danger in declining strong Foods and Drinks, and using meaner, than in going from mean and simple to rich and strong; for this Alteration of *Food*, *Drinks* and *Exercises*, has power to alter, and does actually change the whole Humour and Constitution, according to the nature and simpathy of the Food, for the better or worse: And this not only manifest in the Humane Nature, but also in Beasts; for if the *Food*, *Drinks*, *Air* and *Exercises* be innocent and natural, then good Blood is generated, whence proceed pure fine Spirits, and the sweet Oyl or Radical Moisture burns clear and bright, and consequently the whole Disposition is airy, brisk and pleasant.

And if this good state of Body happen in Beasts, as often it does, then such are of lively Dispositions, and their flesh proves tender sweet and delicate, and full of brisk Spirits, by reason of the plenty of which it will take *Salt* greedily: But on the contrary, if any sort of Cattel be fed plentifully with

with *Fleſh* (as ſome Creatures will eat it, as *Swine*, and the like) or with other ſtrong Food, and kept cloſe up that they cannot exerciſe their Bodys in the open Air, as *Swine* in Sties, and *Horſes* in their cloſe hot Stables, then their Blood becomes very thick and wateriſh, and the whole Humours of their Bodies are groſs, tending towards *Putrifaction*, their fleſh *Rank*, and more fulſom than ſuch as divert themſelves in open airy places; neither will ſuch fleſh take *Salt* ſo well, nor keep ſo long from *Putrifying*.

Theſe things ought to be conſidered by all People, but more eſpecially by ſuch whoſe *Health* is already wounded by any of the aforeſaid Accidents, but are too ſeldom thought of, either by the Learned or the common People; but preſently when they find themſelves, or their Friends, or Patients diſordered, as aforeſaid, they muſter up all the *Richeſt ſorts* of *Food*, and moſt *Cordial Drinks* they can think of; and to mend the matter, or rather to compleat their own *Tragady*, they take the general Advice of ſome *Lip-Learned Doctors*, together with the no leſe infallible

fallible Counſel of the *good Dame* and *Sage Miſtriſs Nurſe*, what ſorts of Meats and Drinks are moſt ſuitable to recover them out of their waſting Condition; and then (as every body is either a *Fool* or a *Phyſitian*) *One* adviſeth *Jellies* that are compounded of ſeveral Ingredients of diſagreeing Natures, and to be boyled, ſtewed or baked ſo and ſo abundantly; *Another* directs *Aſſes Milk*, which perhaps may prove a Cure by *ſimpathy*; The *Third* will have *Cows Mink*, (but for all Loves, let it be a *Red ones*, though you go to *High-Gate* for it) and *Snales* boyled in it; but be ſure waſh them well with *Salt* for you know Man was made of the *Slime* (for ſo I am told the Word in *Hebrew* ſignifies, rather than *Duſt*) of the Earth; and if they ſhould not be well ſcour'd, they might happen to be *too like* him, and do him *too much Good*, and ſo ſpoil the *Doctor's* Practice) and when you have carefully *Rinſed* away all that's good of them, yet ſtill to prevent any ſuſpition of Vertue from them, *Boyl them ſtoutly* to a tough thick ſubſtance, and ſweeten them with *Sugar* till they are able to

Cloy

Cloy the Stomach of an Horſe; And if this will not recover the *Conſumptive* Creature, beſpeak the *Sexton* and the *Flannel-Shroud*; for there's no withſtanding of *Death*.

But upon this, up ſtarts a Politick paty *Man-Leech*, who always farts in *Pluſh*, and never ſtrokes his Beard without an Aphoriſme of *Hippocrates*, and he cries out, *Hold a Blow my Maſter! ſtop the Knell*; *there's Life in a Muſcle: Let me tell you what you ſhall do, you ſee the poor Soul wants* Fleſh *and good* Heartning things, *therefore get me a dozen or two of* Cock-Sparrows, *a brace of* Turtle-Doves, *taken juſt as they are* Billing, *and a parcel of* Eringo-Roots, *and boyl them in a Gallon of* Alicant, *till it is waſted to a Quart, and then let him ſup up Meat and Broth with a* Boon Courage, *and it ſhall make him as* luſty *as old* Father Æſon, *when he came out of the Life-renewing Balneo.*——*You prate like an old* Gallientical *Cockscomb* (ſays a young ſpruce *Gallant* that ſtood by, and affected the Title of *Vertuoſo*) *I'll have a luſty* Ram *ſent for, and firſt let the ſick Patient have a* Vein open'd, *and at the ſame inſtant* broach the Sheep *on the* Right Shoulder,

der, *and by* Transfusion *of his Blood into the Man, you shall presently see him restored, and grow as hail and sound as a* Trout —— But then a *Chymist* interposes, and tells them, *None of these dull stale* Gallenical *Devices are sufficient, 'tis only* Philosophy by Fire *must do the Feat; therefore* (quoth he) *reach me my* Crucible, *and an Ounce of* Aurum Potabile *dissolv'd in the Yolk of a new-laid* Phœnixes Egge, *with a Dram of* Quicksilver, *and a little of the* Tincture of the Sun; *let this be distilled seven days in* Balneo Mariæ, *when* Jupiter *beholds* Venus *with a friendly Aspect, and whilst the* Moon *is in* Leo, *let the Patient take three Drops every four hours; and then I'll venture fourteen years Purchase upon his Life, though he were already as much stricken in years as old* Father Parr, *that out-liv'd six couple of* Ravens.

The serious *Reader*, I hope, will pardon this *Mirth*; for in earnest, 'tis but the effect of those *Extravagances* which some Pretenders to *Science* daily impose upon the credulous Vulgar; An hundred such Ridiculous Whimsies being advanced, as the Products of famous *Skill*, though they carry

ry neither *Reaſon*, *Senſe* nor *Poſſibility* with them, but are meer ignorant fraudulent *Fancies*, the Authors knowing nothing (as they ought to do) of *God Nature* or *Themſelves*; and by their Talk, poor ſilly People being perſwaded, that they want *Nouriſhment*, heap up all the *rich coſtly* things they can get or think of, with which, and the unnatural Preparations thereof, they overload and oppreſs the weak Heats and Stomachs of the Sick, ſo that they do not only continue the Diſeaſes, but *encreaſe* them, forgetting that ſure and ſtable Rule of Health and Temperance, *That weak Heats and languiſhing Nature ought to have ſimple innocent Meats and Drinks, of a Nature proportionable.*

Theſe miſchievous Opinions, abominable Cuſtoms and irregular Courſes have much grieved me, when I have conſidered and conſulted the innocent Ways of God in Nature, which hath moved and ſtirred me up to ſet down for a general benefit and ſervice, *Food*, *Drinks* and *Preparations* more natural and agreeable to the Stomachs of ſick and languiſhing Perſons; And ſince *Milk*, and its Product and Compounds

is one of the most excellent things in that kind, when rightly ordered, therefore I shall begin with That.

CHAP. II.

The Nature of Milk, *and the best ways of Preparing and Cooking it.*

MILK in its own Nature is of a brave mild friendly nature and operation; for in this sublime Liquor, or rather *Nectar*, the Qualities of Nature seems to stand in Equality, and therefore it may justly be called *Concord*, or a thing which God and his Hand-Maid Nature hath befriended with all the good Vertues of the *Animal Kingdom*, having no manifest Quality that does too violently predominate, but is as well in its inward Nature, as its outward Colour, the *Emblem of Innocence*, deriving that aimable and pleasant Candor from a *Gleam* of the *divine Light*; and therefore 'tis said, *The Holy Land did flow with Milk and Honey*.

'Tis certainly an incomparable Food, and being joyned or mixt with *Bread* or the *Flower of Wheat*, hath the first place of all Victuals, and is a Foundation to all good Nouriſhment, there being ſo great an agreement in Nature between the *Flower* of *Wheat* and *Milk*, that when they are incorporated together, there is hardly any Food of *equal Excellency*, or that will gratifie Nature to that degree; for it does not only afford a brave friendly *Nouriſhment*, but alſo of a ſtrong firm *Subſtance*, ſtanding neareſt the Centre of *UNITY*, (whence is derived all Perfection) of any ſort of Food, except *Bread*; and for this cauſe it is ſo much deſired by Children, and the Young Ones of moſt other Creatures.

How Milk ought to be eaten as it is entire.

The beſt way for weak ſickly Conſumptive People to eat *Milk Raw*, as they call it, or not altered, is after this manner, Take a Pint (or what quantity you pleaſe) of New-Milk from the Cow, let it ſtand open to the Air two hours, and then skim the thick or creamy

my ſubſtance off the top thereof, and put it by, but the reſt of the thin Milk that remains, eat with well bak'd Bread; but remember you neither Toaſt your Bread nor warm your Milk, except the ſeaſon be cold, and then you may warm your Milk as hot as your Blood, but do not then toaſt your Bread, for it does it much harm; or if you pleaſe, you may eat *Biſquet* with your Milk, but be ſure you do not eat too great aquantity at once; and ſometimes it will do well to mix a little Water with your Milk, and then you may ſweeten it with good *White Sugar*; if you make this your whole Food, you may eat thereof three times a day; for 'tis a brave ſort of Diet, and will gallantly ſupport Nature, and recover loſt Strength, but then you ought to continue it for 6, 8, or 12 Months, or elſe you cannot prove it; for Diſeaſes that have been ſeveral Months or Years a generating, and have crept on by degrees, cannot be recovered in a Moment, as ſome vainly and ignorantly imagin, but will require the like Graduation in the Cure.

An excellent way of preparing Milk with Wheat-Flower.

Take two thirds of new-Milk, after it has ſtood ſix or ſeven hours from the time 'tis milkt, and add thereto one third part of *River* or *Spring-Water*, ſet it on a quick clear fire, then take ſome good *Wheat-Flower* and temper it with either Milk or Water into a Batter, and when you ſee your Milk *ready* to boyl, but *before* it does actually boyl, put in your thickning, and ſtir it a litttle while, and when it is again *juſt ready to boyl* take it off, and add *Bread* and *Salt* to it, as much as you pleaſe, and remember to let it ſtand in the Diſh or Platter you put it out into, a while to cool, but do not lade it with your Spoon, as the manner is, but let it *cool of it ſelf*, without any ſuch Motion, which will make it much ſweeter than it will do when it is cooled with a Spoon.

A good *Spoonful* of *Flower* is ſufficient to thicken a full *Pint* of *Milk* and *Water*, and ſo proportionably, but you may make it either thicker or thinner,

as

as you like it, but it is beſt about the thickneſs of ordinary *Milk-Pottage*, and will eat ſweeteſt, and be eaſieſt of Concoction. This ſort of Food affords a Nouriſhment of a firm Subſtance, does neither bind nor looſen the Body, but keeps it in good order, and breeds good Blood and fine Spirits, whence brisk and lively Diſpoſitions proceed; this way of Preparation being much more friendly to Nature than the common way of *Boyling*, and the continual eating thereof will have better ſucceſs, and never tire or cloy the Stomach.

Another good way of ordering Milk.

Take two thirds of *Milk* and one of *Water*, add what quantity of *Oatmeal* you pleaſe, or as you would have it in thickneſs, but inclining to thin is beſt, ſet it in your *Sawce-pan* on a fire that is quick and clear, and when it begins to riſe or make a ſhew of boyling, take it off, and brew it in two Veſſels or Juggs for that purpoſe eight or ten times to and fro, which will cauſe the fine Flower of the *Oatmeal* to give it ſelf forth,

and incorporate with the *Milk*; then put it again into your *Sawce-pan*, and ſet it on the Fire, and as ſoon as it is again *ready* to boyl up, take it off, and let it ſtand a little, if you would have it fine (for the Husky or Branny part of the *Oatmeal* will ſink to the bottom) then add *Bread* and *Salt*, and let it ſtand in your Platter or Pottinger till it be Blood-warm, without cauſing any Motion to cool it. This is an excellent ſort of Pottage, very friendly and agreeable to weak Natures, affording a good firm Nouriſhment, and eaſie of Concoction.

But if you are not ſatisfied that this will afford ſufficient Nouriſhment, then you may between whiles, both in this Pottage, and alſo in the before-mentioned *Flower'd Milk* when you are minded to regale your ſelf with a *Rich Diſh*, add one *New-laid Egg* to a Pint, or a Pint and half, after this manner, *viz.* when your Milk and Water is ready to boyl, have your Thickning ready, with the *Egg* or *Eggs* beaten in it, and put it in, as aforeſaid.

So when you would add *Eggs* to *Milk-Pottage*, firſt put your Milk and Water

Water into your Sawce-pan, then take one ſpoonful of good Oatmeal newly made or grown'd, and beat it up with your *Egg* or *Eggs*, with either a little Water or Milk, and when it is ready to boyl, ſtir it in, as you did in *Flower'd Milk*, and then you will have no occaſion to brew it, as aforeſaid. This is alſo a brave ſubſtantial friendly Food, and the Compoſition agreeable, there being no variation made by the Ingredients, but they imbrace and incorporate themſelves mutually as one entire Body. However, in all the aforeſaid *Milk-Meats* you ought to add ſome well baked *Bread*, and a little *Salt*, but do not by any means put *Sugar* in any of theſe *Pottages*; for *Sugar* is apt to obſtruct the Stomach, hinder Concoction. fur the Paſſages, and dull the edge of the Appetite; it alſo heats the Blood, and cauſeth a ſharp itching Humour to poſſeſs it; for this cauſe the frequent eating of it in our common Food, doth prove of evil conſequence to our *Northern Bodies*, but more eſpecially to *Children* and *Sickly weak People*; the ſame is to be underſtood of *Spaniſh Fruits*, and the *Spices* that come from

the *East-Indies*, they all growing in Countries as different from ours as Summer is to Winter; and therefore those that do indulge themselves with such things may daily find the Evil effects thereof, as I have more particularly demonstrated in *The Way to Health, &c.* But when there shall be occasion or reason for the sweetning of any kind of Food or Drinks, let it be done with good *White Sugar*, and not with *Syrups* as the custom of most is.

Milk boyled intire or by it self, is nothing so commendable as when it is mixed with *Water*, *Flower*, *Oatmeal*, as aforesaid, being not so easie of Concoction, nor of so cleansing a Quality.

Note also, That Milk is best the first half year after the Cow hath calved, but not so good after taking Bull or Conception, nor so wholsom either for the sickly or the healthy; consider Womens Milk after they conceive again with Child, is it so good as before? none will pretend it: Therefore those that have a mind to prove the Vertues of a *Milk-Diet*, let them begin in the Spring, *viz. March* or *April*, and take their Milk from Cows newly calved,

calved, not from through-milch'd Cows, though this laſt ſort is the thickeſt, but I adviſe none to eſteem of Milk for that Property.

There is yet another Preparation of Milk, called *Furmety*, viz. *Milk* and *Wheat*, which are in themſelves two excellent things whilſt they remain entire, but when mixed and made into *Furmety*, according to cuſtom, with *Spaniſh Fruit*, *Sugar* and *Spice*, it is no commendable Preparation of Food; for firſt, the long boyling of the *Wheat* deſtroyes not only the brisk ſpirituous Vertues, but alſo the firm binding ſubſtantial Eſſence, ſo that thereby it becomes weak, feeble and inſipid: 'Tis true, being mixed with *Flower* and *forreign Ingredients*, it may be made a pretty pleaſing *grateful food*, but the common frequent eating thereof will quickly tire and glut the Stomach, by reaſon of the improper Preparation and Mixtures; therefore 'tis nothing ſo good as plain *Flower*, *Milk* and *Water*; the ſame is to be underſtood of *Wheat butter'd* and *ſugar'd*.

Of Boniclapper, *its Nature & Operation.*

AMong the various ſorts of *Milk-Meats* I thought good to mention this, which though laſt ſpoken of deſerves the firſt place, for its excellent uſe and vertue. *Boniclapper* is nothing elſe but Milk that has ſtood till it was ſower, and become of a thick ſlippy ſubſtance, which will be in twenty four hours after it is milked, or thereabouts, if the weather be very hot, not elſe; but if it be put into Veſſels in which Milk uſe to be ſowred, it will be done ſooner; and being of a pleaſant ſowriſh Taſte, and thick ſlippy Subſtance, it muſt be eaten only with Bread, eſpecially by Conſumptive People; it is a brave Noble Food both for healthy and unhealthy, eſpecially for all that are troubled or ſubject to any kind of Stoppages; for it it powerfully openeth the Breaſt and Paſſages, its eaſie of Concoction, and helps to digeſt all hard or ſweeter foods, and makes them eaſie; it alſo cools and cleanſeth the whole Body, and renders it brisk and lively, quencheth Thirſt to admiration; and we know no ſort

of *Milk-meat* or other ſpoon-meat, that is ſo proper and beneficial for Conſumptive and Languiſhing People, as this; for tho' Nature be much debilitated, and the natural Heat waſted and the Spirit dull'd, yet this ſort of Food will be light and eaſie on the Stomach, and be eaſily ſeparated, and conſequently digeſted, when new ſweet creamy Milk cannot; for there is a ferment awakned in Milk by ſtanding, *viz.* out of its own Body, which does tend to ſeparation, and indeed is a high degree of Digeſtion, which hath a near ſimile with the ferment and ſeparative Quality of the Stomach; for in this time of ſtanding, the Milk, by vertue of its own ferment, hath done that which is left for the Stomach to do, when Milk is eaten ſweet and new; and indeed if the Stomachs of thoſe that eat new ſweet creamy Milk, be not in good habit and caſe, it cannot poſſibly make ſo gentle, mild or friendly fermentation or digeſtion, as this ſort of Milk does by vertue of its own Ferment; for moſt diſtempered Peoples Stomachs are ſo much depraved, through ill habits, that they are too ſowr, with a keen

ſharp matter, which doth in a moments time ſo violently coagulate and turn the creamy part into a thick curd or hard ſubſtance, and the Wheyie parts into a ſharp keen Liquor, both which are very hurtful to Nature; Others Stomachs are dull and flat, the ferment, ſeparative and digeſtive Faculties have (as it were) loſt their brisk Livelineſs and Power, ſo that it cannot make any true ſeparation or digeſtion, but the creamy and thick parts of the Milk and other Food, doth not only fur and obſtruct the Paſſages, but they naturally generate crude Humors, evil Juices, dull heavy Spirits, and bad Blood; for this cauſe thoſe People are dull, heavy and indiſpoſed, full of diſorders and pain, apt to be oppreſſed at the Stomach, eſpecially after eating, indeed they are not well full nor faſting; wherefore we have adviſed ſuch People, if they betake themſelves to a *Milk-Diet*, to let their Milk ſtand three or four hours, or more, and then take off the top, which doth contain the thick or creamy ſubſtance, by which means the Milk becomes more eaſily digeſted and ſeparated.

But

But here ſome will be ready to ſay, *That this ſowred Milk will not agree with the Stomach, nor be pleaſant to the Palate.* This may be true at firſt; for Nature ſeems to diſlike with all changes, though it be for the better, but a little cuſtom and uſe will ſalve this ſore, and make it not only familiar, but moſt pleaſant to the Stomach and Palate; and he or ſhe that have neither patience nor wiſdom to admit of a little inconveniency, ſhall never have opportunity to know the true intrinſick Vertue of any thing, nor its nature or Operation. We know no Reaſon in Nature why people ſhould diſlike with this ſowred Food, ſeeing moſt deſire it in one degree or other, more eſpecially ſuch as have diſordered Stomachs and weak Heats? for the help whereof *Viniger*, *Verjuice*, the Juice of *Lemmones*, *Oringes*, and many the like ſharp keen Juices have been invented & mixed with Food, and no doubt to good advantage, if order be obſerved therein becauſe all ſuch things have ſome affinity with the ferment of the Stomach, or rather with the ſeparative Property, there-

therefore Food, eaten, in which a proper quantity of ſuch Juices are mixed will be eaſier, and digeſt ſooner than a like quantity of food will do, in which there is none. But ſtill, this ſowred Milk hath a far nearer affinity both to the ferment, ſeparative and digeſtive Faculties of the Stomach, than any of the ſharp Juices laſt mentioned; for in this Milk, as is ſaid before, there is a real ferment and ſeparative Quality ariſes and proceeds out of its own body, and from the Animal Spirits therein contain'd, which hath much agreement with the Stomach, and above half the Work is done to Natures hand. And before People do envigh againſt this innocent ſimple Food, they ſhould conſider, that the Stomach and natural Heat cannot make any ſeparation or digeſtion of any Food before there is a ſowring or fermentation? This is moſt manifeſt in all *Chymical* Operations and Preparations, the ſpirituous parts will not ſeparate from the groſs body until ſuch Menſtrums are fermented, and become ſomewhat keen or ſower, but then it muſt not be too keen or ſharp, for then

the

the Spirit will ſuffer, and receive hurt; the ſame in ſome degree is to be obſerved in all ſowred Food, it moſt not be too keen or ſharp, for then it will heat the Blood and irritate the original or ſleeping Poyſons in the Body? but when this *Sower Quality* is moderate in any thing, or properly mixed, its a gleam of the Life, and the true delight of the Spirit, it oppoſeth the fierceneſs of the *Bitter* and *Aſtringent Properties*, and quickens and enlivens the *Sweet*, and is the quickning Power in every thing, all things are heavy, dull and flat when this Quality is impotent.

CHAP. III.

Of Water-Gruel.

ANother thing very proper for weak Conſumptive Natures, is *Water-Gruel*, and that is beſt which is made after this manner, *viz.* Take a quart of *River* or *Spring-Water*, add to it one ſpoonful and an half of good

Oat-

Oatmeal newly made or grown'd, being ſtirred well together, ſet it on a clear Fire, when it is riſing, or juſt ready to boyl, take it off, and brew it out of one thing into another, and ſo back again, as you do *Butter'd Ale*, then ſet it on the fire again till it be ready to boyl, but before it do ſo, take it off, and let it ſtand a while in the Swace-pan, that the courſe Husks of the *Oatmeal* may ſink to the bottom, and then putting it out, add *Bread* and *Salt*, or if you pleaſe, *Bread*, *Salt* and *Butter*, ſtirring it about well until your *Butter* be melted, that it may not turn to *Oyl*, and then let it ſtand without any further ſtirring till it be but *Blood-warm*; for much ſtirring or motion to cool it, does oft-times offer ſome violence to the pure Spirits; for all *Gruels*, *Pottages* and *Milk-Meats*, if they are let ſtand after they are prepared and put into the Diſh or Platter, do naturally, as it were, *skin over*, which does retain and keep in the pure *Balſamick Vertues*, but will not confine the fierce furious Fires of *Saturn* and *Mars*, which being Aliens to the good Vertues of ſuch Food, will not continue in it any longer than

than forced by the continual heat of the Fire, wherefore of their own accord they haſtily fly away. Beſides, it is to be noted, that *continual Motion* in all Liquid Bodies deſtroys and cauſes to evaporate the eſſential Spirits and good Vertues thereof. An Example of this we have in that Milk Women carry about two or three Miles in their Pails, ſhaking and meaſuring of it out by degrees, cauſing thereby, as it were, a continual Motion, which makes the *Volatile Spirits* to evaporate, and then preſently the ſweet Body and oyly Quality is thereby wounded, and the Milk becomes thin and Wheyiſh, and it will not afford half the quantity of Cream, as Milk will do that is ſet to cream as ſoon as 'tis milk't; for that skinny ſubſtance that all Milk covers it ſelf with, does keep in the pure eſſential Spirits, whereby the ſweet Oyly Body is preſerved in its full Vertue and Strength; for the *Volatile Spirit* is the true Life of the *Balſamick Body*, and the *Oyly Body* or ſweet Quality in all things is the Houſe or Habitation of the *Volatile Spirits*; therefore if one be deſtroy'd the other cannot ſubſiſt, but im-

immediately dyeth. Likewiſe all violent Heat and Cold doth the ſame; for which cauſe in cold froſty Weather the like quantity of Cream will not make above two thirds of the Butter as it will do in warm moderate Seaſons, and it will be much longer a coming: The like in ſome degree is to be underſtood when the Seaſon is extream hot; for hot weather too violently evaporates the volatile Spirits, and cauſes the ſweet Body to ſower, as the cold condenſes the ſpirituous parts whereby they become leſs volatile, which hinders ſeparation, ſo that the oyly fat Quality in the Milk cannot riſe to the top in ſuch quantity as in warm moderate Seaſons.

For this cauſe all *Dairy-Women* ought to have ſuch Milk-Houſes as are *Warm in the Winter* and *Cold in the Summer*; for in cold Weather moſt Women are forced to let their Milk ſtand a long time, *viz.* ſeveral days, or elſe they will have a very ſmall quantity of Cream; which long ſtanding of Milk to get the more Cream, does awake the *original Fires*, viz. the *aſtringent* and *bitter Qualities*; for which reaſon moſt

of the *Butter* made in the Winter has a kind of *ſower bitter Taſte*, which does not proceed from the *Hay* or *Graſs*, as ſome ſuppoſe, but from the *long ſtanding* of the Milk, as aforeſaid. For *Butter* made in Winter, if the Milk ſtand no longer than in Summer, will be very good and ſweet: And if the *Hay* had any ſuch nature to cauſe a *ſower bitter Taſte*, how comes it to paſe, that the *Fleſh* of all Beaſts fatted in the Stall in the Winter with Hay, is not only more firm, but alſo far ſweeter, and fuller of brisk lively Spirits than in Summer, and therefore will take Salt much better, and afford a firmer Nouriſhment, and alſo continue ſound and good much longer.

Note alſo, That *Boyl'd Milk* is nothing ſo good as either *raw* or *ſcalded*; for the boyling it does not only fix it, and thereby render it more ſtopping and harder of Concoction, but alſo the violent Motion of boyling does, as it were, totally deſtroy the volatile ſpirit, ſo that if boyled never ſo little, it will not afterwards afford any Cream but only a thin skin; for the *volatile Spirit* is ſo pure and ſubtle that it will

not

not endure any harsh or violent Motion, and so soon as that delicate Spirit is wounded, the sweet Quality or fat Oyl loosing its Power and Vertue, passeth away in an invisible vapour or fume, insensible to the Preparers; and this is the true cause why boyled Milk will not cream; whereas if you take Milk and scald it (but it must be done to a point, not too hot) and then take it off the Fire and let it stand in the same Vessel, and there will arise a brave thick clouted Cream, which way many use in the West parts of *England* and therewith make very good *Butter*: but if you let your Milk be too hot it will not cream to such advantage as otherwise. And this I hope may be a sufficient demonstration to the *good Dame* and *provident Housewife*, that the boyling of Milk entire, or by it self, is not proper, especially for weak Consumptive Persons, or Children, but that it is much better for Health, and to prevent Windy Diseases, and breed good Blood and Nourishment, to eat it raw, or altered with *Flower*, as above directed. And if Women were so wise and kind to themselves and their Children, as

to eat ſuch Foods as are proper both in Quality and Quantity, properly mixt and duely prepared, and to give their Children no other, we ſhould quickly have a healthier Generation, and not be ſo ſtrangely afflicted with ſuch variety of torturing Diſeaſes, nor have ſuch great Numbers ſnatcht away with immature Deaths. And for their benefit herein, if they are not too fooliſh to learn, and too froward to be taught, I will here add,

A very excellent healthy Food for all ſorts of Ages, but more eſpecially for Children and ſickly People.

Take a quart of good Water, two full Spoonfuls of *Wheat Flower*, and two or three *Eggs*, beat the *Eggs* and *Flower* together with ſome Water, and when the Water is ready to boyl, but before it quite boyl, ſtir in your batter for thickning, and keep ſtirring it till it be ready to boyl, by which time it will be ſufficiently thick; then take it off, and add to it only *Salt* and *Bread*, and let it ſtand and cool without your help, till it become about as warm as

Milk

Milk from the Cow, and ſo eat it. If you want *Eggs*, you may inſtead thereof add *Butter* after the Water and Flower is ſo prepared with *Bread* and *Salt*, but *Eggs* are beſt.

This is a curious clean ſweet Food, affords a brave ſound Nouriſhment, opens all the Paſſages, breeds good Blood and pure brisk Spirits, is pleaſant unto the Palate, grateful to the Stomach, and eaſie of Concoction; the common uſe thereof ſweetens the Blood, and all the Humours, prevents Windy Diſtempers, and griping pains, both of the Stomach and Bowels, having no manifeſt Quality that does too violently predominate, all the Ingredients bearing a ſimile with each other, ſo that it may juſtly challenge the firſt place of all Spoon-Meats or *Pap*, and is the next Food to *Breaſt-Milk* for Children, and indeed often-times much better, by reaſon of the many Diſeaſes and improper Foods many Women are ſubject to, or uſe. 'Tis alſo a ſpecial Diet for *Conſumptive People*, if they will keep conſtant to it for one half year or a twelve Month, eating nothing elſe, and drinking every day two

two or three glaſſes of clear well brew'd Ale, with gentle Exerciſe, and ſweet clean hard Beds, and moderate Clothing. But remember that you do not add any other Ingredients to this ſort of Food, as *Sugar*, *Spices*, *Fruits*, or the like, for then it will become of another nature and operation, and that for the worſe, as I have demonſtrated in the Chapter of *Mixtures of Foods*, in my Book intituled, *The way to Health, long Life and Happineſs, &c.*

It is further to be noted, that this ſort of *Spoon-meat*, and alſo all others, ought to be made rather thin than thick; for in ſuch Foods the Liquid Element ought to predominate, whether it be *Milk* or *Water*, elſe the pure ſpirituous parts being in a degree ſuffocated, they will become dull on the Palate and heavy on the Stomach; therefore all Pottages and Spoon-meats that are made thin, and quick prepared, are ſweeter and brisker on the Palate, and eaſier of Digeſtion, as being more ſpirituous than thoſe that are thick and long a doing. And as all Foods that are properly mixt, and due order obſerved in the Preparation,

tion, will have no manifeſt Taſte or ſtrong *Hugo*, as all others have, but on the contrary, will yield a pleaſant friendly Taſte, and Smell moſt grateful; ſo you may obſerve of all Meats and Drinks, whoſe Taſte and Smell are innocent and fine, they never cauſe any loathing in Nature, becauſe there is no manifeſt Quality that does too violently predominate, but all the Properties or Taſtes ſeem to be united, or ſtand in equal weight and meaſure; for where any doth bear ſway, it will quickly awaken its Likeneſs, whence Diſcord, and an unequal motion ariſeth, and thence a loathing follows; for in Sickneſs, all ſuch Meats and Drinks as were the original of the Diſeaſe, the very ſight and ſmell thereof is offenſive, and for that reaſon Engliſh People eating much Fleſh and ſtrong Drink in Health, do for the moſt part perfectly loath and abominate ſuch things in Sickneſs, deſiring Water and more ſimple Foods, wherein wiſe Nature indicates and points out the proper Diet in ſuch caſes, if Men would but hearken unto her.

CHAP.

CHAP. IV.

Of Fleſh Broths.

IF ſick languiſhing People muſt eat *Fleſh*, which in my opinion is nothing ſo proper to recover loſt Health and Strength, as more ſimple innocent Foods, for ſeveral Reaſons; As, 1*ſt*. Becauſe it is that which moſt, both Young and Old at all other times make their chief Food, and conſequently from thence their Diſtempers moſtly proceed. 2*dly*, 'Tis of a *groſs Phlegmatick* nature and operation, of a moiſt oily Quality, therefore harder of Concoction than many other ſorts of Food, whereby it generates groſs Humours and thick Blood. 3*dly*, The Beaſts are often diſtempered, ſometimes for want of care and skill in their Keepers, at other times by hot Weather and much driving they are ſurſcited, and yet killed before they have recovered thoſe Diſorders. 4*thly*, By being killed in *improper Seaſons, viz.* in

the declining part of the year, as *August*, *September* and *October*, at which time the central heat in all things decays, and the Flesh of all Beasts becomes more gross, their fat soft, greasy and full of Phlegm and corrupt Juices; and therefore Flesh will not take Salt nor keep so well then as at other times, and also, 'tis then their time of Generation and Uncleanness, which renders it still more dangerous and pernicious. However, the common eating of almost all for's of Flesh, both clean and unclean, hath gotten such a dominion in Man, that all that I can say is little likely to abate those furious Inclinations; therefore if the Sick will still follow *Custom*, and gratifie his Humour, and must needs have his *Flesh-Pots* and *Flesh-Broths*, we shall give some direction for the best ordering thereof, which is done after this manner, *VIZ.*

Let your *Flesh* be fresh killed, and otherways good, whether *Fowls*, *Beef* or *Mutton*; First, make your Water boyl, then have your Flesh ready to put in, and encrease your Fire that it may not lie long in the Water before

it boyls again; and let your Pot or Veſſel be large that it may hold a ſufficient quantity of Water, that the fleſh may ſwim freely; and when it boyls take your Pot-lid off, that the ſulpherous fiery Fumes may paſs freely away, and the Air have its free Influences upon it; for that Element is the true Life of the Spirit, and by having plenty of Water, the fleſh is cleanſed from its groſs Impurities, which the beſt of Fleſh is ſubject to; likewiſe you ought to keep a brisk clear Fire, that there be no intermiſſion in the boyling, which would deaden or flatten the ſpirituous parts, ſo that the Meat will become dull and of an heavy operation, and groſſer nouriſhment; nor ought you to let it boyl too long; for Fleſh over-prepared is of an heavy dull nature, and ungrateful to the Palate and Stomach.

All *Broths* made of Fleſh ought to be thin, brisk and full of Spirits, which render them eaſie of Concoction, and breed thin pure Blood. Many People imagine *Fleſh* not only the moſt Nouriſhing, but alſo the Subſtantialſt Food; but this muſt be numbered amongſt

Vulgar Errors, it is indeed endued with abundance of groſs Phlegmatick and corrupt Juices, and therefore thoſe that make it their chief Victuals are moſt obnoxious to groſs Scorbutick Humours in their Blood, whence proceed very impure Spirits, and burthenſome unactive Diſpoſitions, which by degrees occaſion and increaſe many Diſeaſes; for all *Fleſh* is of a moiſt Phlegmy Nature, ſubject to Putrifaction; and therefore ſuch as make it their common Food are forc'd to drink much either with or after it, or at leaſt they accuſtom themſelves ſo to do, which much increaſes the aforeſaid Inconveniences and Diſtempers: But on the contrary, many ſorts of *Fruits*, *Grains*, *Herbs* and *Seeds* are for the moſt part endued with a far more firm, dry and cleaner Nouriſhment, free from Corruption, and yielding more ſublime Spirits. And there is as much difference between *Them* and *Fleſh* as there is between *Graſs* and *Corn*; for true it is, *Graſs* generates more Humours, *viz.* fleſh and fat, and in a ſhorter time in all Cattel, but then ſuch fleſh is more ſoft, greaſie, phlegmatick and

and ſubject to Putrifaction, than that which is fed with *Hay* and *Corn*.

For this cauſe, the Fleſh of all Beaſts is much better in *Winter* than in *Summer*; and alſo all *Grains* and *Fruits* when the Sun and Elements have dryed up and exhaled the groſs cold phlegmy parts, are thereby made ſubſtantial, warming, and full of brisk lively Spirits, and will keep good ſeveral years without the help of Art; for the groſs Humidity being purged away, their own innate Salt and ſpirituous Vertues preſerve them; but *Fleſh* cannot be kept without *Salt*, nor with it but for a little ſeaſon. So that moſt Men, as well the ignorant as the learned, are deceived, when they fancy *Fleſh* to be a more ſubſtantial warming Food than *Fruits*, *Grains*, *Milk*; *Herbs*, *&c.* for Experience will tell us that *Bread*, *Butter*, *Cheeſe*, *Flower'd Milk* and *Water*, *Raw Herbs* in their Seaſons made into *Salads*, mixt with *Oyl*, *Salt* and *Vinegar*, and the like, are not only cleaner Foods, but more ſubſtantial, affording a more chearing and warming Nouriſhment, and all that have ever lived on them for any

competent time, do find themſelves not ſo ſubject to Coldneſs and Qualms at their Stomachs, as thoſe that frequently eat *Fleſh*; for all ſorts of Foods that are in their own Nature clean, dry, and free from groſs phlegmatick Juices, will not only keep longer from *Putrifaction* without the Body, but they afford a cleaner and more ſolid Nouriſhment, in the Body, warming, chearing, exhilirating and encreaſing the Spirits, whence proceeds an healthy vigorous Conſtitution of Body, ſtrong and active Limbs, good Stomach and free Digeſtion; for always the more you imitate Nature in the Choice and Preparation of Food, the more uſeful it will be to you: For many Diſtempers, eſpecially that general one, (*The Wind*,) which few that out-live Youth are free from, are chiefly cauſed through bad Preparations and improper Mixtures, or exceſs in Quantity or Quality of Food; which Defects are not to be remedied without great Wiſdom and Temperance. But thoſe that have not the knowledge and meaſure of their own Natures and Complexions, nor have ſeriouſly conſidered the

the intrinsick Qualities of what they eat or drink, 'tis no wonder if their Thoughts or Imaginations are wrong (*for blind men will stumble*) so that what they think is best and most profitable for the Health of their Bodies and Minds, proves the contrary. An *Example* we have in Peoples eating of Food hot from the Fire, or out of the Pot or Oven, they cry out, *The Meat will grow cold and be spoil'd, and there is little or no vertue in it if the fiery heat be gone*; Others are for *Boyling* their Food and Pottages *very much*, untill they become unpleasant for Sight, Taste and Smell, and grow thick, gross and dull; Others there be that think themselves brave Doctors or Cooks, when they mix ten or twenty rich things together, crying, *The more and the Richer, the better*, as if they were to make *Mithridate* in their Bellies. All which, and many other the like prepostterous Conceits and unnatural Ways, serve only to wound their Healths still more and more, as first to *Contract*, and afterwards to *Continue* and *Encrease* great numbers of Diseases.

CHHP. V.

Of Flumery, *its nature and operation.*

FLumery is the ancient Gruel the *Brittains* uſed to eat, and the uſe of it is ſtill continued amongſt the *Welch*; it is made after this manner; Take two or three ſpoonfuls of Oatmeal, more or leſs, and put into it a convenient quantity of Water, and let it ſtand until it begin to be ſowriſh, then take this Water and Oatmeal and put it into a Veſſel, ſtirring it, and make it boyling hot with a quick Fire, and when it begins to riſe, brew it to and fro with your Ladle, to keep it from boyling, this do about five or ſix Minutes, and then take it off the Fire, for it is prepared to the higheſt degree. The *Brittains*, and thoſe that now eat this ſort of Gruel, had and have various ways of eating it, *viz.* to mix Ale amongſt it, and ſo eat it with Bread, others Milk, Cream, and the

the like, which Mixtures are not much amiſs; but in my judgment thoſe that have regard to their Healths, Strength, and brisk lively Diſpoſitions, or ſuch as eat it to open, cleanſe, and help the digeſtive Faculty, and to remove offenſive Matter from the Stomach, ought to eat this ſort of ſower Gruel only with Bread; for thereby it more powerfully removes the Obſtructions of the Breaſt, helps the natural Heat, ſtrengthens the Stomach, cools the whole Body, openeth the Paſſages, and makes the Body lightſome and airy. This is a moſt commendable Gruel to be eaten for a Breakfaſt in all hot Seaſons and Clymates; for the ſowerneſs, or the fermentation doth ſo aptly fit it to the Stomach, and has, as it were, digeſted all tough or ſlimy matter, ſo that it becomes eaſily ſeparated, and ſo paſſes away more quick and free, leaving no Dregs behind it that doth either fur or obſtruct the Paſſages, which moſt ſweet foods are ſubject to, eſpecially when any ſhall exceed in Quantity. I commend this ſort of Gruel to all weak Stomach't People, and to ſuch whoſe Breaſt and Paſſages

are fur'd and obſtructed by ſweet, tough or Phlegmy matter.

There is alſo another way of making this Gruel, uſed chiefly among the wanton Gentry, *viz.* they take *Water* and *Oatmeal*, as is before mentioned, and let it ſtand a day, more or leſs, as they think fit, then they pour off that Water and put on freſh; ſome will do this four, five, ſix, ſeven, eight or nine times one after another, letting each Water remain on the Oatmeal a certain time, then they take it and boyl it up, and mix it with Milk, Cream and the like: But this way is nothing ſo brisk, lightſome and lively as the former; for Oatmeal hath paſſed through, in its Preparation, a certain fermentation or digeſtion, by which the groſs body in the Oats is opened, and the more internal or central Vertues become thereby volatile, ſo that it readily gives forth its vertue when it is committed to the great Menſtrum, *viz.* Water, even as *Malt* doth, though not to that degree, becauſe the digeſtion or fermentation is not ſo high; but being waſhed with ſeveral Waters, it becomes thereby

ſtupid

ſtupid and deſtitute of all its good Qualities; nay, the very Air will exhale and draw forth the more ſpirituous parts of all *Flower*, if expoſed to it; though the Grain have never paſſed through any fermentation or digeſtion, as the *Flower* of *Wheat*, which is the ſtrongeſt, and of the beſt ſubſtance of any others; for this cauſe, Flower that hath been grown'd five or ſix Weeks, or more, though it be kept cloſe in Sacks, will not make ſo ſweet nor ſo moiſt pleaſant Bread as that which is newly grown'd; therefore all *Bread* in *London* does eat drier and harſher than Bread in the *Country* that is made two or three days after the Wheat is grown'd; for ſo ſoon as any Grain is bruiſed or broken into a powdery ſubſtance, the eſſential Spirits become thereby, as it were, violated, and liable to evaporation; for they are ſo ſubtle, quick and penetrating that nothing can hold or continue them, but of neceſſity they either evaporate or become ſuffocated, if incloſed by any thing: Therefore all Gruels ought to be made with new grown'd Oatmeal, and Bread with new-grown'd Flower;

Flower; but this way does not pleaſe, neither is it ſo profitable for thoſe that make a Trade of ſelling Meal; for Meal new grown'd will not ſo freely ſeparate from the Branny ſubſtance, nor yield ſo much Flower; but lying a while after it is grown'd, makes a kind of Diſtillation, or giving way, that the branny parts, as is ſaid before, are eaſier to be ſeparated, and the flowry parts ſeem finer to the *Nice Dames*, but the Bread made of ſuch Meal is nothing ſo good and balſamick, or at leaſt not ſo opening nor cleanſing; beſides, or Flower in a little time will from its own Body generate Worms, which comes to paſs by reaſon of the Eſſential Spirits and pure volatile Salt is wounded, ſuffocated or evaporated; but all ſorts of Grain kept intire and not violated, will remain ſound and good a long time; and if the eſſential Spirits and ſweet Vertues of any thing or Creature could be preſerved intire from evaporation or ſuffocation, then that thing would continue ſound and good forever; for the true Life, pleaſure, delight and joy of all Bodies does conſiſt

fiſt in the eſſential Spirits and balſamick Vertues; therefore no Vegetable, Animal or Mineral can be preſerved any longer than the Spirit remains intire and unviolated: This we would have all Men conſider, eſpecially Phyſitians and Preparers of Food; and we muſt needs ſay, he that invented this laſt way of making *Flummery*, was no Philoſopher, his Eyes were too dim to behold the true Spirit and Life of things.

CHAP. VI.

Of the ſeveral ſorts of Bread, *and which is beſt, eſpecially for ſickly People.*

ONE of the beſt ſorts of *Bread* for ſickly People is made of *Wheat Flower*, the courſe or *husky Bran* dreſſed out, but not fine dreſſed; for then it will be *dry* and *husky*, apt to obſtruct the Stomach; for the inward skin or *Branny* parts of *Wheat* do contain the *moiſt Quality*, which is *opening* and eaſie

ſie of Digeſtion, and in the fine *flowery parts* does conſiſt the *Nutritive* Property, therefore they do beſt together, and ought not to be too curiouſly ſeparated, as ſome nice People will do, who *know* no more of the Nature of things than an *Horſe*, and *obſerve leſs*

Alſo it is to be noted, that *Leaven'd Bread* is to be preferred before that which is made of *Yeaſt*; for *Leaven* was a *Philoſophical Invention*, that *Sower* quality therein being much more agreeable to the ferment of the Stomach than *Yeaſt*, and eaſier of Digeſtion, and more cleanſing; So it opens the Veſſels and Encreaſes the Appetite; and a little uſe will make it familiar and pleaſant to the Eater. But *Yeaſt* has a contrary Nature and operation, it being a meer *fr thy fume* or nauſeous Excrement, which Nature throws off, and ſpews out as her Enemy, and when it is mixt with any thing it endues it not only with an *ill Taſte* (which you will quickly perceive, if you are not accuſtomed to it) but alſo is apt to ſend fumes into the Head, and to foul the Stomach, and there-

therefore nothing ſo profitable and wholeſom, as well made Leavened Bread; which may more manifeſtly appear by moſt of the *Ale* in *London*; for that not being ſufficiently wrought and cleanſed from this *Yeaſty* matter, it is not only thick, but its Taſte groſs and unpleaſant, ſending dulling fumes into the Head, fouls the Blood, deſtroys the Appetite, and generates evil Juices in the Body.

Leaven'd Bread is beſt when made after this manner; Take what quantity of *Flower* you pleaſe, make an hole in the midſt of it, then break your *Leaven* in, and take ſo much Water made as warm as your Blood, as will wet half your *Flower*, mix the *Leaven* and *Flower* well together, then cover it with the Remaining *Flower cloſe*, this do at Night, and the next Morning the whole Lump will be well *fermented* or *Leaven'd*; then add ſo much warm Water (but remember it be no hotter than the Blood) as will ſuffice, and knead it up very ſtiff and firm, until it be ſmooth and pliable; but the more pains you take in kneading it, the better and ſmoother the Bread will cut,

and

and eat much ſofter and pleaſanter in the Mouth, and be eaſier of digeſtion; and when you have well kneaded it, let it lie warm by ſome fire about two hours, until your *Oven* be ready, then make it into ſmall Loaves as you think convenient, and let them be Baked with the Ovens mouth not cloſe ſtopt, that the Air may have more or leſs Egreſs and Regreſs; but the better way is to make it into *thin Cakes*, like *Oat-Cakes*, and bake them on a *Stone*, which many in the North of *England* uſe for that purpoſe, making a Wood Fire under it. This ſort of Bread is *ſweeter*, of a more innocent Taſte, and far eaſier of Concoction than any Bread bak'd the common way in *Ovens*.

After the ſame manner you may make Cakes of any ſort of Grain, viz. *Rye*, *Oats*, or *Barley*, and you will find it a brave wholſome hearty Bread, and every way more profitable to Nature, than ſuch as are made in the uſual manner.

Note alſo, that the putting of *Salt* into Bread is injurious; for *Salt* is an unſeparated body, in which the Original Qualities do too violently predomi-

dominate, being of a keen tart hot Nature and Operation, and therefore if it be joyned with any Body or thing that is not ſubject to Putrifaction, or full of Phlegmy groſs Humours, then it preſently preys on the good Vertues and eſſential Spirits; For this cauſe *Salt* does cauſe all ſorts of *Bread* to corrupt; for in it, it finds no manifeſt matter of Putrifaction to work on, and therefore ſeizes the good Vertues, and by its keen fierce hot property deſtroys and corrupts it. Therefore ſuch *Bread* as is intended to be kept a conſiderable time, no *Salt* is wont to be put into it, as *Biskets* that are carried to *Sea*, and the like: But for ſuch as make *Fleſh* moſt of their Food, *Salt* is an excellent Ingredient, and for ſome other ſorts of Food, that is for preſent eating; For *Salt* naturally ſharpens the Appetite, begets good Digeſtion, being gratefull to the Stomach, and reſiſting Putrifaction, provided it be not uſed in too great a Quantity, for then it ſpoils all or, when it hath lain in any Fleſh or Fiſh too long, by which the good Vertues are Evaporated or Diſtempered; for

then ſuch Fleſh and Fiſh proves very Injurious to the Health, and corrupts the Blood, as is moſt manifeſt by ſuch as feed on ſuch over-kept ſalt Meats at Sea, for they are at the very next door to Putrifaction. And as *Salt* is endued with the firce Original fire, ſo on the other ſide, it hath a moſt powerful lively ſpirituous Quality, but the firce harſh fires do predominate; Therefore 'tis fit to eat *Salt* with all freſh Fleſh, or to have the Fleſh ſalted three or four weeks before you eat it; but Bacon of all other is beſt when longer *ſalted* and ſmoak't. Likewiſe many Innocent Foods will admit of *Salt*, but then they muſt be eaten preſently, as Pottages, Salads, and the like; ſo likewiſe in *Butter* and *Cheeſe*, *Salt* preſerves them a conſiderable time.

By the way, I would have the *Houſe-wife* take notice, that *Bread* or *Cakes* baked on *Stones* in *Chimnies*, or at the *Ovens Mouth*, will be much *whiter* than if the ſame were baked in an *Oven cloſe ſtopt up*; for the former having the free Influences of the Air, the pure Spirits are thereby kept living, and

and their pleaſant white colour does not only ſhew its clean Innocent Nature, but it proceeds from and is a true *Gleam* of *Light*, ariſing from the Tincture and Volatile Spirits, which are deſtroyed when the heat is intollerable, and the egreſs and regreſs of that Friendly Element, the Air, obſtructed. And therefore *Bread* baked in cloſe ſtopt Ovens is of a duller dusky Colour, more *Saturnine* and *Martial*, according to the degree of Heat, and time of ſtanding in the Oven. The good *Houſe-Wife* may alſo remember, that Bread is not of ſo ſtrong a ſubſtance and nouriſhment as Flower, when it is mixed with *Water* or *Milk*, for that potent glewy tough ſubſtance that naturally Flower is endewed with, is loſt and deſtroyed in Bread by the intolerable heat of Ovens, and ſome other Circumſtances that belong to the making of Bread; therefore it will not thicken either *Water*, *Milk* or any other liquid Body, nor be ſo ſtrong, tough and glewy; and therefore all ſuch Foods as are made with Flower are more ſtrong and ſubſtantial than Bread mixed with ſuch things. Alſo

Flower

Flower ſo eaten is white, innocent, ſoft to the Touch of the Palate though otherwiſe it is a brave food, proper to be eaten with *Fleſh*, *Butter*, *Cheeſe*, *Herbs*, and many other things, in ſo much that for its frequent and excellent uſe it is not undeſervedly called and accounted, *The Staff of Life*.

CHAP. VII.

Of Butter, *its Nature, and how beſt to be Eaten.*

Butter conſiſts of the fat or *Oyly* parts of *Milk*, and is a brave wholſome Ingredient to be eaten moderately with Bread; For few, and indeed ſcarce any of the other ways of eating and uſing it are proper or ſo agreeable to Nature; and that my aſſerting this may not ſtartle the Reader, I ſhall give him my Reaſon for it, which is this, Becauſe *Butter* having already in the making of it paſſed through due *Fermentation*, the Spirituous properties thereof, are thereby unboun-

unbounded or ſet at liberty, and become *Volatile*, the truth whereof you may perceive by this Experiment, If *Butter* be but expoſed four or five days to the open common Air, it will loſe a great part of its pure *ſmell* and *taſte*; but much more if it be committed to the *Fire*; therefore *all melted Butter*, and ſuch Foods wherein *Butter* is mixt, that are baked or fryed, are not profitable for Health, but become heavy of Concoction, and ſtrong upon the Pallate, and the common eating thereof doth generate evil Juices, thick Blood and dull heavy Spirits, whence proceeds, ſcorbutick Humours and various Diſeaſes in the Blood, But *Butter* in its own Nature is an excellent thing, and very profitable, if mixed with proper Food, as *Bread*, *Herbs*, *Roots*, and the like; but if not properly mixt and eaten, then it Oyls and Furs the Veſſels of the Stomach and Paſſages, hinders Digeſtion, and generates evil Juices and many Diſeaſes.

The beſt *Butter* for the Stomach is that which is made *from the beginning of May, to the laſt of July, or middle of Auguſt*, or there-abouts; for then Graſs

is

is in its full ſtrength and Vertue. Yet what is then potted or firkin'd up for Winter will have ſomewhat a ſtronger taſte, by reaſon of the length of time, and heat of Weather, but ſtill it is much finer and more wholſom, and free from phlegm, and eaſier of Concoction than that which is made of Rowings or *Leather-Math* (as they call it) though this latter ſort is oft times much ſweeter to the Pallate at firſt eating, but it quickly *cloyes*, by Greaſing the Stomach; for it is endued with much groſs phlegmy matter, like the Graſs at that ſeaſon; For Hay made thereof is of little ſtrength or Vertue, as all Husband-men do know. And as to *Butter* you may try it thus, melt a like quantity of the *Summer* and *After-Math Butter*, in two ſeveral Veſſels, and let it ſtand a while, you will find the *latter* throw off and afford more Phlegm a great deal than the former; But as this is made near the *Winter*, ſo it is new, and that is the cauſe why it ſeems ſome-what ſweeter to the Touch of the Pallate, though the former be much better, and wholſomer, and will go further. All *Butter* ought to be well

well ſeaſoned with *Salt*, for that quickens and makes all fat Bodies brisk and eaſier of Concoction; For *Butter* otherwiſe is but a dull heavy body, and ought by all People to be eaten ſparingly, but more eſpecially by thoſe that are weakly.

CHAP. VIII.

Of Cheeſe.

CHeeſe is an hard tough ſtrong Food, very nouriſhing and ſubſtantial, and excellent for healthy working People; for being eaten with good ſtore of *Bread*, it endues thoſe that commonly feed thereon with clean ſound Bodies, and brisk lively Spirits, able to endure Labour and Travel, if good *Drink* be not wanting; And this ſo far beyond thoſe that make *Fleſh* their Food, that experience teaches us, that no Men are able to hold out in hard Labour with thoſe that eat good *Wheaten-Bread*, and *Fat Cheeſe*, that is one or two Years old, (for both ſorts are good according to the Country they

come from, and as the Cheeſe is in thickneſs, or the contrary) 'tis true *Bread*; and *Cheeſe* does not breed ſo much Nouriſhment as *Fleſh*, but it is clean and of a ſtronger firmer ſubſtance, digeſting and reliſhing *Drink* to better advantage than the beſt *Fleſh* in the World can. And ſuppoſe four Men were only to eat *Bread* and good *Cheeſe*, intermixt now and then with *Flower'd-Milk*, *Milk-Pottage*, *Water-Gruel* and *Raw Salads* ſeaſon'd with *Vinegar*, *Salt* and good *Oyl*, and for their *Drink* good ſound well prepar'd *Beer* or *Ale*, not over-ſtrong: And a like Number of Men, ſeeming of equal Limbs and Strength, were to live on variety of *Fleſh*, with *Bread*, and the ſame *Liquor*; and let both Companies be kept to the ſame hard Labour: In one half years time the former, by virtue of their plain ſimple Food will be able to out-do the latter, and tire them to Admiration; and the Reaſon hereof I taught you before, *viz.* becauſe *Fleſh* is groſs and full of Phlegmatick Juices, which load the Body with ſuperfluous Humours; but *Bread*, *Cheeſe*, *Pottages* and *Herbs* are clean, ſound

and free from ſuch Impurities, and conſequently breed better Nouriſhment, fine Blood, pure briſk ſparkling Spirits, which give great ſtrength and vertue to the Body. Nevertheleſs, *Cheeſe* in its own Nature is ſomewhat hard of Concoction. Where good ſtrong natural Heats are, it proves a great ſtrengthener to the Stomach and all the Veſſels thereof, but all weak People ought to eat Cheeſe ſparingly, *viz.* a *little Cheeſe* and a *great quantity of Bread*, ſo that the Cheeſe may ſerve only to reliſh it; for as Cheeſe is a pleaſing Food to the Palate, ſo it is grateful to moſt dull flat Stomachs, if it be eaten ſparingly, and with diſcretion, and will comfort, chear and ſtrengthen them. What we ſaid of B tter may be repeated of *Cheeſe*, That the beſt is that which is made from the beginning of *May*, to about the beginng of *Auguſt*; for after that ſeaſon, the Sun, which is the central Heat and vivifying Power of all things declines with winged ſpeed, and all Vegitations by ſympathy do the ſame.

CHAP. IX.

Of the best sort of Puddens, *and the contrary.*

THis is a great sort of Food in *England*, we are famous for it abroad, and there is no Nation besides, that I know or have heard of, that practises it so much, and if we were not altogether so fond of them, especially as they are commonly made, 'twere no matter; for such *Puddens* as are enricht with various sorts of *Spanish Fruits* and *Indian Spices* are for the most part very hurtful to Health, because the variety of improper Ingredients does destroy most of the good genuine Vertues of our own Country-simples, so that such things cannot properly be called Food. 'Tis true, all sorts of *Spanish Fruits*, so long as they remain intire, and in their own simple Nature, and for proper uses, are brave rich things, but if any sort of *Raisins* be alter'd, by being mixed with several things, and then boyled,

ed, the true natural Vertues are hurt, and they are rendred next door to Putrifactiou; for the Sun and Elements had before already prepared them to the higheſt degree, and whatever elſe is done by way of Preparation, proves injurious to them.

In *Puddens* it is uſual to mix *Flower*, *Eggs*, *Milk*, *Raiſins* or *Currants*, and ſometimes both *Spice*, *Suet*, the *Fat* or *Marrow* of *Fleſh*, and ſeveral other things; whereas in truth any two of thoſe things would far better have ſupplied Nature with true and proper Nouriſhment; and if any healthy Perſon ſhould be confined to ſuch *Puddens* but for one week, he would be tired, and perfectly loath them: whereas he may well live many years upon *Flower* and *Milk*, or *Eggs* and *Bread*, or *Raiſins* and *Bread*; but when all theſe, &c. are jumbled together, they make a confuſed Portion.

There is another ſort of Pudden, called, *Bread-Puddens*, which are a ſick dainty Food; for nothing can be good and proper, if twice prepared, if the firſt Preparation be to the higheſt degree, as it is in *Bread*; alſo, to put

ſome things prepared, as *Bread*, with things unprepared, as *Flower*, *Eggs*, *Spices*, and the like, is not only improper, but unnatural to the Stomach. Therefore ſuch Foods ought not to be eaten by any that love their Health and Strength. For common ſenſe may ſuggeſt what a ſtrange diſorderly jumble and *Miſhmaſh* ſo many contrary Ingredients muſt needs make, when boyled together in the Stomach, and what *Heterogenious* kind of Juices or Nouriſhment the ſame will produce. For Experiment, be pleaſed to take *Flower*, *Fat*, *Spices*, *Eggs*, *Currants* and *Raiſins*, put them altogether in any Veſſel, and then take *Flower* and *Milk* and put into another Pot or Veſſel, or *Eggs* and *Flowers*, or *Fruit* and *Flower*, or *Spice* and *Flower*, or *Bread* and *Milk*, and let both Pots ſtand two or three days, then obſerve both, and ſmell and taſte of the one and the other, and you will certainly find, that the ſimpleſt and where the feweſt Ingredients are, will ſmell and taſte better, and be leſs offenſive than that wherein they all are mixt; for the *firſt* will ſtink, corrupt and putrifie much ſooner than the ſim-

ple things will. But this is nothing ——How many things more beſides theſe *confuſed Puddens*, do men eat at the ſame Meal, cram down into their Paunches, *viz.* various ſorts of *Fleſh*, *Fiſh*, *Butter*, *Olives*, *Capers*, *Herbs*, *Roots*, *Muſtard*, *Tarts*, *Raw Fruits*, *Cheeſe*, *&c.* which when rightly conſider'd cannot but appear a ſtrange Compoſition, and odd Meſs of Stuff, able to corrupt the ſtrongeſt and beſt of Stomachs, only Cuſtom does make them ſome-what more friendly, and eaſier for Nature to bear, than otherwiſe they would be; for do but put all the before-menti-on'd Diſhes of one extravagant Meal altogether in a lump into a Pot, or if that be too little, into a Caldron or Furnance, and mix them all together, *Hickledc-Pickledy*, and let them lie a day or two ſo and ferment, and then ſmell to the heap, and if you do not con-clude that the common uſe of ſuch *Din-ners* or *Suppers* is Natures Deſtruction, and the Parent and Nurſe of a multi-tude of ſtrange and complicated *Diſ-eaſes*, you are fitter to eat out of a Trough with *Swine* in a *Stye*, than to

be consulted with about *Diet* for *Health*.

But since 'twill be difficult wholly to wean People from their *beloved Puddens*, the best way of making them is thus, Take *Wheat-Flower*, *Eggs*, *Milk* and *Water*, of each a convenient quantity, mix there-with a little *Salt*, and beat them well together, put this Batter into a Bag, boyl it sufficiently in a good quantity of Water, with your Pot-lid off, and a quick clear Fire, and let it boyl without intermission, till 'tis enough, and then slice it, and butter it with good Butter. This is a good sort of *Puddens* for such as admire them, which *Young People* do; but if *Aged People* eat any sort of *Puddens*, especially baked, before the hot furious Fumes are evaporated and dispersed, it will, the most of any Food generate *Windy Diseases*, which you may prevent by letting it lie in the Dish or on your Trensher a while and these sulpherous Vapours will separate and fly away in a Rapid Motion. And in truth, a little use and custom will render this sort of *Pudden*, or any others,

more

more friendly to the Stomach, and in all reſpects wholſomer, and freer from Windineſs, if eaten quite Cold, which is for certain more commendable than any other way. I cannot perhaps by words make People either believe it, or be ſenſible of it, *Cuſtom*, and the falſe Prophet *Tradition* hath ſo blinded the Eye of Mankind, ſo that nothing but *Experience* will be able to convince them: And if none will try nor follow the Rules of *Reaſon*, I ſhall yet be well ſatisfied, in that I have done my Duty; therefore let none be offended at, or deſpiſe the ſimplicity of what I recommend; *For all the Wayes of God, and his Hand-Maid Nature, are plain and familiar, and all needful Furniture, both for the Body and Mind, are every where ready at hand, cheap and obvious*: But the Evil one hath taught ſubtil Devices, and men have found out many Inventions, equally chargeable and pernicious.

CHAP. X.

Of Eggs, *their Nature, and the beſt way of dreſſing and eating of them.*

EGgs are an excellent ſort of Food, each of them compleatly containing all the true Properties and *ſeminal Vertues* of that Creature whence they proceeded, therefore are one of the beſt ſorts of things that is eaten, being of a *fat oyly* quality, but very friendly and innocent in operation, if well prepared, affording a ſtrong ſubſtantial clean Nouriſhment, eaſie of Concoction, and ſuch as breed good Blood, but then they muſt not be eaten after the common way of dreſſing, that is to ſay, *boiled*, and after eaten with *Butter*; for *Eggs*, I told you before, are of an *oyly fat* Nature, eſpecially the *Yolks*, and being eaten with *Butter* whilſt the ſulpherous heat of the Fire remains in them, that turns the Butter to a kind of a groſs Oyl, which does not only tye or hold captive the fierce Atomes of

of the Fire, ſo that they cannot ſeperate and fly away, but the melted Butter does dull and flatten the brisk ſpirituous part of the *Egg*, and makes it groſs and heavy of Concoction, as alſo cloys the Stomach; and for this cauſe many cannot eat hot buttered Eggs, without having their Stomachs much offended, and ſo many do not love nor eat Eggs on this very ſcore, but are inſenſible of the true cauſe thereof. But theſe very Perſons ſhall love them, and find them very agreeable, when prepared properly, as I have often known. Therefore I ſhall here briefly ſet down ſeveral Methods of preparing of Eggs both proper and natural, and very agreeable to moſt Stomachs, both of ſtrong, and of weakly, or conſumptive People.

1. Boil *Eggs* rere, or ſoft, then break the Shells, and put them into a Plate or Pottinger, and let them ſtand till they are but *Blood-worm*, then eat them only with *Bread* and *Salt*, or ſuch whoſe Stomachs are ſtrong, and that are great lovers of *Eggs*, may eat them with *Bread* and *Butter*, but the

Butter not melted, but ſpread upon Bread.

2. You may boyl them pretty hard, peel the Shells off, and when cold, eat them with *Bread*, *Vineger* and *Salt*.

3. *Poaching*, or boiling them unſhelled in Water, is a commendable way, being eaten with *Salt* and *Bread*, or *Bread*, *Salt* and *Vineger*.

4. Take a *Pint* of *Water*, and one large ſpoonful of *Wheat Flower*, made into Batter with Water, when your Water is boiling hot, break one *Egg* into this Batter, and beat it together, and juſt as the Water is ready to boil, ſtir in your Batter a little while, until it be again ready to boil, then take it off, and it will be of a ſufficient thickneſs, put thereunto a little *Bread* and *Salt*, and a ſmall quantity of good *Butter*, ſtirring of it about that the *Butter* may not turn to an Oyl, then let it ſtand till Blood-warm, and eat it. This is a brave clean Food, eaſie of Digeſtion, breeds good Blood, and a firm Nouriſhment, with brisk Spirits.

Laſtly,

Lastly, *Eggs* are very wholsom raw, supp'd off in a Morning, and *Bread* eaten after them; for they clear the Stomach and free the Passages from Obstructions, and make the Eaters thereof lively, and long breath'd, if frequently eaten. But let all People remember that they do never eat *Eggs* boyled in the Shells, whilst they are hot, for they often then prove pernicious to Health.

CHAP. XI.

Of Pyes, *how they ought to be made.*

Apple and *Pear-Pyes* are a good wholsom healthy Food, provided such Fruit be thorow ripe, and no improper Ingredients added, as too frequently People of late do, both amongst the *Apples* and in the *Crust*, for most put a great deal of Butter into the Crust, and such Dough or Crust having no Ferment, viz. *Leaven* or *Yeast* to make it light, thereby becomes of a close heavy substance, and the Butter

Butter makes it ſtill more heavy, cloſe and ponderous, and being baked in the cloſe ſtrong ſulpherous heats of Ovens, they yet become more unwholſom, hence ye-cruſt does load the Stomach, and diſagrees with many; and thoſe that find it beſt are more beholding to uſe, which has familiariz'd it to their Bodies: Beſides, moſt that have wherewithal do put too great quantities of Sugar amongſt their Apples and Pears, whereby it becomes more like a Medicine than Food; therefore ſuch Pyes, if a man makes a Meal of them, will not give his Stomach that ſatisfaction as all proper Foods will; and alſo the eating of much Sugar in our Food does extraordinarily foul the Stomach and fur the Paſſages, is injurious to the natural Heat, and breeds bad Blood, and fills the Body full of the Scurvey, taking off the edge of Appetite, and generates evil Nouriſhment; for this cauſe moſt People, and eſpecially Children and Women, who eat much Sugar and Spices in their Victuals, are ſo puling, and afflicted with a number of Diſeaſes; for much ſweetneſs in Food is as dangerous, and proves as great

great an evil to Health, as the bitter, ſour or aſtringent Qualities do, when they ſhall exceed in any Food, and far more, becauſe ſweetneſs is more inticing to moſt ſorts of People, eſpecially to Children and Youth; whereas the other Quality is not ſo, but the contrary, and no Perſon need ſo ſtrongly to arm himſelf againſt thoſe Intemperances that his natural Inclinations do not lead to, but the greateſt danger of his being miſled or overcome, is by thoſe Intemperances that are moſt agreeable to his temper, for by ſuch Evils he is overcome, as it were, inſenſibly: For ſweetneſs is an inticing Quality, and though in it ſelf the beſt, yet proves of dangerous conſequence where it exceeds in Food, in which too much Sugar is mixed; for indeed every ſort of proper Food has ſufficient quantity of Sugar, I mean ſweetneſs in its ſelf, to moderate the other Qualities, *viz.* the bitter, ſour and aſtringent, ſo that when People mix ſuch quantities of Sugar in their common Food, they deſtroy the Equality and Harmony of that thing, ſo that it becomes an extream, and cauſes the like diſharmo-

ny in the Elements of the Body; for the best Quality in Nature is as great an evil when it too violently predominates, if not greater than those we least esteem of, as the Bitter, Sour or Astringent; for these last carry their corrector with them, as having no inticing property. But these things are seldom consulted either by the Learned or by good House-Wives, but they go on in the Road, and every day encrease hurtful Extravagances, perswading themselves that the more cost they bestow, the more rich things they jumble together, the better and more nourishing their Food must be; and more nourshing indeed it is, but of Diseases and evil Juices; whereas plain, course, cheap, simple Foods are much more friendly to Nature, and consequently more strengthning and restorative. And therefore in former Ages, when Sugar, *Spanish* Fruits, Spices, Sweet Meats, and the like, were not known in these Northen Climates, People were not only healthier, but stronger, larger, and bigger bon'd than of late Years, since the frequent eating and mixing those forreign Ingredients

dients with our more natural Food, which have and do daily prove of fatal consequence to the Healths of many that immoderately use them

The best Pyes, whether of Apples or Pears, are made thus Take good Wheat Flower, make it into a Paste with a little Leaven or Yeast, as you do Bread, with warm Water, or Milk and Water, but no warmer than your Blood; let your Apples and Pears be full ripe, and you need not mix any other Ingredients with them except you please to put a few of our own Country Seeds, either *Carraway* or *Fennel-Seeds*, which are very good and agreeable to most Stomachs: The best fashion to make these Pyes in, is that of Pasties, which in some Countries they call *Overflaps*; for Crust or Paste that is made after this manner will not stand or be raised according to the common custom. And indeed if this wholsom Food were in fashion, and that esteem which it deserves, People need not be at that charge with their Daughters to learn them to *Raise Paste*, which invention was more for *State* and *Pride* than *Health*. This last sort of

of Apple and Pear-Pyes are the beſt, moſt natural and agreeable of all others; for they afford a *Nouriſhment* of a fine clean ſubſtance, open Obſtructions of the Breaſt, cleanſe the Paſſages, and gently open the Belly, and you may eat of it every day, without any kind of wearineſs, during the time ſuch Fruits are in their full ſtrength and vertue: I wiſh the *Nice-Cockered Palated Citizens* would but try the difference for one year, and then many of them would hate that Ignorance and Vanity whereby they have contracted Diſeaſes on themſelves, and entailed them on their Poſterity, which have no Remedy, if they ſhall continue ſtubborn, and walk down Hill to Deſtruction in the Path of blind Tradition; for no *Medicines* have power to cure the Diſtempers that are contracted by improper Preparations, Mixtures and Superfluity, if the ſame be ſtill continued. This is evident from daily Experience; for do we not find every ſucceeding Generation more infirm and diſeaſed than the former?

2. In the baking your *Pyes* the *Oven* ought

ought to *ſtand open*, or at leaſt the Ovenlid not ſo cloſe but that ſome Air may paſs, for this Element is the true Life of the Spirit: therefore all Preparations in which the Air has its free circulation the Tincture and pure ſpirituous Vertues are preſerv'd from Suffocation, and thereby the true natural Colour, Smell and Taſte preſerv'd, without violation, which other-wiſe cannot be done to that advantage.

3. When your Pyes are ſufficiently baked, draw them, and cut holes in the top of each, that the ſulpherous *Atomes* and fiery vapours may the better paſs away, and ſeparate themſelves, which will make ſuch Pies ſweet, and leſs windy, and much more wholſome.

4. You ought neither to eat them hot, nor put Butter into them, as the cuſtom of ſome is; for that does but waſte your Butter, and render your Pyes leſs wholſom than otherwiſe they would be. But if you let them ſtand, as aforeſaid, till they are through cold, you may eat freely of them, for they are a brave wholſom food.

Alſo,

Alſo, ripe Apples raw are very good, being eaten alone, or with Bread, not as a common food, but ſometimes between whiles; for they clear and open Obſtructions of the Stomach, and gently looſen the Belly; the ſame do moſt other Fruits, as *Apricocks*, *Peaches*, *Plumbs* of all ſorts, *Gooſeberries*, *Currants*, and the like, if eaten moderately on clean well-prepared Stomachs, not after Dinner, or in Wantonneſs on full Paunches, as is the cuſtom of *Gluttons*, and ſuch as are as much *ſtrangers* to *Nature* as to *Temperance*.

As for *Pies* made of *Fleſh*, with *Fruits*, *Spices* and *Butter* in the Cruſt, they are utter Enemies to the Stomach, and the natural Heat thereof, they dull the edge of the Palate, ſtop and cloy the Orifice of the Stomach, obſtruct and fur the Paſſages, breed evil Juices, bad Blood, and conſequently impure Spirits cauſing heavy lumpiſh Diſpoſitions to attend all thoſe that frequently eat ſuch improper Food, and this ſo much the more if eaten *Piping hot*, as the common way is; And rather than the *Veniſon-Paſty* ſhall want

ſtore

ſtore of poyſonous ſulpherous Steams, *my Lady* will have it put into the Oven three or four days one after another, that it may (forſooth!) come to the Table *Reeking-hot*; whereas if her *Madamſhip* had but any Acquaintance with *Dame Nature*, or the *Princeſs Reaſon*, or plain *Grammer Experience*, they would all tell her, That though her *fine Paſty*, with as many *Towers* o'th' top on't as a fortifi'd City, preſaging danger or deſtruction to thoſe that ſhall attaque it, be at beſt but an *untoward unnatural kind of Food*, yet 'twere much better *Cold* than *Hot* at firſt, much more after the *greaſie Cruſt* and *ſtifled Fleſh* has ſo often been *Parboyled* in the furious Steams of a cloſe ſulpherous Oven. The cauſe of which I have oft told you already, and fear I muſt do ſo again, before you will underſtand and ſo regard it as to abandon your old ſilly miſchievous Cuſtoms; but the Reaſon is this, The pure volatile Spirits and ſweet Balſamick Vertues of all things are in a great meaſure deſtroy'd by the fierce *Saturnine* and *Martial* Fires, and for want of the free Egreſs and Regreſs of the Air, and therefore a leſs quantity of *baked fleſh*, eſpe-

cially

cially *hot*, will cloy and dull the edge of the Appetite, than either *Roaſted* or *Boyl'd*, which is a ſure demonſtration, that the Preparation is not ſo proper or natural.

Likewiſe, here by the way I cannot but advertiſe all that regard their Health, That they ought to forbear the eating of *Hot Bread*; for the ſame does plentifully contain the fierce ſulpherous Vapours and windy Fumes, which are very injurious to the Health, of the Body; as alſo, that Bread ought not to be eaten till 'tis at leaſt two days old; for before, it is ſtopping, and apt to fur and obſtruct the Stomach, being harder of Concoction than that which is two, three or four days old becauſe in ſuch new Bread, not only the forementioned ſulpherous Atomes of the Fire lie lurking, but there is alſo a phlegmy humid part, which a little time does diſſipate and dry away, and then the Bread becomes much wholſomer, and alſo eaſier of Concoction: 'Tis true, new Bread is much deſired and eaten in Towns and Cities, but it is not for its Vertues, but meerly for Wantonneſs and Cuſtom, and want of Underſtanding

CHAP. XII.

Of Raiſins of the Sun.

THis is a Forreign Fruit, but of late years become of general uſe, and by ſome admired and eſteemed, eſpecially in Diet for ſick and weak People, as if it were as neceſſary as *Wheat*, which is much to be pitied, except People did know how to uſe them to better advantage than commonly they do. The truth is, *Raiſins* are a brave noble Fruit, endued with an excellent Vertue, the aimable and friendly ſweet Quality is predominate in them, and therefore they afford a good ſtrong luſty Spirit, and are hot in operation, if not allayed by the mixture of ſome proper Ingredients; but they being unequal in their parts, the frequent eating them does naturally *heat* and *ſharpen* the *Blood*, generate *Phlegmy Humours*, *obſtruct the Paſſages*, *clog* the *Stomach*, *dull* the *Appetite*, and conſequently *indiſpoſe* the whole *Body*; and they are

are far more injurious to Children than to mature Age, though bad to both: 'Tis a ſort of Fruit that ought not by any means to be mixed with our common Food, nor to be boyled or baked, as the uſual Cuſtom of the Engliſh is; for that deſtroys moſt of their pure Vertues, and renders them unhealthy, as moſt people may find by Experience.

Beſides, our *Women*, who are the chief promoters of ſuch things, ought to conſider that the Fruits that grow in hot Climates, are nothing ſo agreeable to our Natures and Conſtitutions as thoſe of our own Growth, eſpecially ſuch things in which any Quality of Nature is extream, as it is in this Fruit, which the Sun and Elements have already prepared to the higheſt degree, and therefore they will not endure any other Preparation without violence done to the good Vertues, which renders them next door to Putrifaction, and whatſoever Food they ſhall be either boyled or baked in or with, ſuch Food will ſtink and putrifie ſo much the ſooner; and as they will keep good a year, if they remain intire,

tire, ſo being any wayes altered, then they will not keep three dayes good: Therefore all that are wiſe will forbear uſing them in ſuch manner and Mixtures.

Yet it muſt be acknowledged, that *Raiſins* have their Uſes, though we might well be without them, and many others of the like Nature; For 1*ſt*. They are very good and wholſom being eaten with Bread for a Breakfaſt or a Supper; for the *Bread* moderateth the Inequality of the *Raiſins*, and makes them eaſie of Digeſtion, cleanſing the Stomach, and gently looſening the Belly; and indeed this is the only proper way of eating them as Food. 2*dly*, They are better in *Phyſical Operations* then any other ſweet thing, eſpecially than Sugar, becauſe they are not altered from their firſt intire ſtate, therefore their Juices are far more cleanſing than Sugar, or any other Sweets that have been prepared by the Fire.

CHAP.

CHAP. XIII.

Of Currants, *their Nature, &c.*

CURRANTS are much more injurious to the Health of Engliſh Conſtitutions than *Raiſins*; for the *latter* may be properly uſed by eating them with Bread; but do what you will with *Currants*, they will be no better than *Doctor Butler's* curiouſly prepared *Diſh of Cowcumbers*, only moſt excellently fit to be thrown away to the Dunghil: And indeed, the Inconveniences of eating or mixing *Currants* amongſt common Food, the *Natives* of thoſe Countries whence they come teach us, if Cuſtom, and the common Cry of the Ignorant Multitude did not blind People with ſtrange Prejudices againſt all the *Remonſtrances* of *Reaſon* or *Experience*; for they will rarely ever eat them, either alone or mixed amongſt their Food; for they do not eſteem them wholeſome, nor hardly ſo proper as our *Hawthorn* or *Elder-Berries*; nay,

nay, these by a little custom would be much more proper for our Healths to be eaten by themselves, or mixed with other things, than *Currants*, which are of such an untoward Nature, that those Natives that work amongst them, and strew and pack them into the Casks, have their *Feet*, *Legs* and *Hands* made *Leporous* and *Scabby* thereby, which proceeds from their hot venomous Qualities, and with these *loathsom Leporous Feet* and *Legs* they tread them into the Casks, and then *you eat them for Dainties*. And though when eaten here these evil Qualities, are mittigated by being mixed with our moderate and more friendly *Grains* and *Fruits*; yet still, whatever they are put into, does thereby become the worse, and the more unwholsom. Amongst other Extravagances, it is a great fashion to boyl them in *Water-Gruel*, and after they are so boyled, this *Water-Gruel* cannot with any delight or pleasure be eaten with *Butter* and *Salt*, as *plain Water-Gruel* can, the *Currants* give it such an unpleasant flat nauseous Relish, having no true natural Sweetness, or lively Briskness

in it; the very ſame is to be underſtood of *Raiſins*, when boyled; therefore the good *Houſewife* is forced to add another Ingredient, viz. *Sugar*, to raiſe it to a more full and perfect Taſte and Reliſh. Now by theſe improper forreign Ingredients the true genuine Nature and Operation of that friendly Grain *Oatmeal* is deſtroyed, as though there had been no ſuch thing; nor is the hurt leſs to many other ſorts of Food that are of greater Conſequence, which are daily ſpoiled by theſe improper Mixtures, which render them hot, and ſubject to ſtop and fur the Paſſages, generating evil Juices, groſs Blood and impure Spirits. For which cauſe all People that eat frequently of ſuch Foods, more eſpecially young Children, are nothing ſo ſtrong, briſk or lively as thoſe who are conſtrained by pure Neceſſity to feed and live on the moſt ſimple, and meaneſt of our own *Country Fruits*, *Grains* and *Herbs*.

This all will confeſs, yet moſt that have wherewithall are ſo bewitch'd to *Foreign Novelties*, that they had rather be afflicted with an hundred Diſeaſes and Miſeries, and have their Children weakly

weakly, Ricketty and Leprous, than not to gratifie a wanton Desire.

It is the common Opinion that *Currants* are *Cooling*, therefore both the *Learned* and your common *Nurses* advise, that they should be boyled in *Water-Gruel* for sick People, and then *Butter'd* and *Sugar'd*, which makes it not only very hot, but strong enough for an *Healthy Plow-man*, whereby it overcomes weak Stomachs, they always forgeting what ought always to be remembred, viz. *That weak Heats must have proportionable Foods*, or else Nature will come by the worst of it. And as for *Currants* being *so long*, 'tis absolutely false, like most of the rest of the grounds they go upon; for all Fruits in which the *Sweet Quality* does carry the upper Dominion, are hot in operation, and if it were not so, such things would not afford the greatest *Spirits*, and also the most in quantity when the Distiller takes them in hand. Also, their *Heat* will hereby appear, if you put such things into *Beer*, *Ale*, *Wine*, nay, *Water* it self, it will make such Liquor to ferment, and render it much stronger than before; for if you

put *Sugar* into *Strong Beer*, a leſs quantity will make a Man drunk, than that which hath none in it. Let a perſon eat a Pint of *plain Water-Gruel*, that is, only *Water* and *Oatmeal*, with a little *Salt*, *Butter* and *Bread* in it, and at another time a Pint made with *Currants*, *Sugar*, *Butter* and *Bread*, as the uſual way is, and let him obſerve which is hardeſt of Concoction, and hotteſt of Operation, and alſo which he is lightſomeſt after; he ſhall certainly find by Experience, that the *Plain Gruel* is not only cooleſt, but eaſieſt of Digeſtion, and he moſt Airy and pleaſant after it. The truth is, if Men would but give themſelves the leiſure to try and obſerve things, they could not be ſuch ſtrangers to the Method of Well-living and to the knowledg of *Nature*, who is the *Hand-maid* of *God*. For the Reaſons aforeſaid, you may undoubtedly conclude, *Currants* are not only hot, but may alſo learn, that they are of a *Nauſeous Quality*, and if much eaten or frequently mixed with Food, they breed thick groſs Juices in the Body, and infect the Blood with a ſharp ſalt itching Quality or ſcorbutick Humour, whence

whence proceed general Weakneſſes in the Joynts and Limbs, and unnatural Heats in the external parts, cauſing a lumpiſh Indiſpoſition both of Body and Mind. Therefore we adviſe all that have any regard to their Healths, to refrain all ſuch hurtful things, and content themſelves (as their innocent luſty Fore Fathers did) with the *Growth of our own Country*, which will abundantly furniſh our Tables, and contribute whatſoever is needfull for the maintenance of Health and Strength; but eſpecially, we caution *Children*, *Young People*, and ſuch as are *Sickly*, from the uſe of them, they being moſt hurtful to weak Natures.

CHAP. XIV.

Of Spices, *their Nature and Operation.*

ALL ſorts of *Spices* that come from the *Eaſt* or *Weſt-Indies*, are in nature and operation hot and dry, and therefore not agreeable to our Nor-

thren Conſtitutions, nor by any means fit to be mixed with our common Food; for they too violently heat the Blood, and deſtroy the pure thin refreſhing Vapours and Spirits, and awaken the central Heat, which ought by no means to be ſtirred up; for it preſently ſets Nature into an unequal Motion, making all the external parts in a flame. There is a vaſt difference between the Regions and Climates, both in reſpect of Cœleſtial Influences, and by the Nature of Soil and Conſtitution of Air whence thoſe *Spices* come, and ours, that it amounts to almoſt a perfect Oppoſition; and what is *Poyſon*, but a violent Antipathy or Contrariety in Nature? And if the Natives of thoſe Countries will ſo cautiouſly mix or uſe them, how ſparingly ought we to meddle with them? But our Engliſh have ſuch an itching deſire after Novelties, and *every Joan* is ſo proud to be of my *Lady Fiddle-Faddles Humour*, and long for things *Far-fetcht* and *Dear-bought*, that if we had ten times as many more brought over as we have, there be thoſe amongſt us would cry up the excellent Vertues of them, tho' there

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is ſcarce any one thing ſo much deſtroys and hurts our Health, both of Body and Mind, as the eating and drinking *Foreign Ingredients* with and amongſt our common Food; and how abſurdly are thoſe things mixt together, whoſe Vertues and Vices are as contrary to each other as the Climates are different? What agreement or affinity is there between our *Fruits*, *Grains*, *Herbs* and *Seeds*, and thoſe that come from the *Eaſt* and *Weſt-Indies?* not ſo much as between the Complexion of a Fat-noſed Lubber-lip'd *Blackamore*, or ſwarthy *Bantamer*, with a Head like a Sugar loaf, and our moſt *Florid Beauties.* In particular, what likeneſs or correſpondence is there between *Cloves*, *Mace*, *Nutmegs*, *Cinamon*, *Ginger*, or *Pomento*, and the *Flower* of *Wheat*, or any other Grain, or with *Apples*, *Milk*, *Butter*, *Herbs* or *Fleſh?* Verily there is no ſimile between them, and the fooliſh Painter, that to a *Mans Head* added a *Stags Neck* and a *Fiſhes Body*, did not Limn a more deformed Monſter, than thoſe prepare a monſtrous unwholſom Diet for either the well or ſick, who jumble together In-

gredients ſo heterogenious, and as it were diametrically oppoſite. The compounding of theſe *Forreign Ingredients* with our *Domeſtick Productions*, that chiefly deſtroys the Health of our People, and not ſo much the Compoſitions of our own Growth, though there are too often very improper Mixtures of them alſo, but thoſe however are not pernicious to that degree as the others are: For Example, Is not *Sugar* the occaſion of ſuch great Quantities of *Gooſeberries*, and many other Fruits are gathered and eaten whilſt they are immature, and have no more goodneſs nor vertue in them than the Leaves or Sticks of the ſame Trees? Alſo, what abundance of the like unripe Fruits are *Preſerv'd* (as they call it (though more properly they might ſay, *Deſtroy'd*) and when you have been at all that pains and charge, pray tell me what they are really good for, unleſs to pleaſe Children and Fools, and indulge wanton Liquoriſh Palates, who yet for the moſt part pay dear enough for thoſe Vanities, by loſing all Appetite to wholſom Food, and bringing upon themſelves variety of Diſeaſes,

ſes, and then the *Wizard* of a *Doctor* muſt be ſent for, to Redreſs thoſe Miſchiefs which the Mother's Fondneſs occaſion'd; but then he goes ſo awkwardly to work, that inſtead of Remidying, he Encreaſes the Diſtempers, and at laſt the *puling Young Heir*, or the moſt *beloved Girl dyes*, and then *Father and Mother weep and wring their hands, and are ready to be diſtracted*; And indeed they have more cauſe of Grief than they commonly think of, for Thouſands of Parents by their fooliſh Indulgence, in giving their Children rich coſtly improper Food, become acceſſary to the ſhortning of their Lives.

Many of our *Gentlewomen*, who look upon themſelves to be Saints, do yet make no Conſcience of ſpoiling thoſe good Creatures and hopeful Fruits which the Providence of God ſends into the World for the real uſe and benefit of Mankind, whilſt they turn them into Wantonneſs, and waſte and pervert them before ever they come to Maturity, to quite contrary ends than that for which the great and good Creator deſigned them; for he inten-

ded them to ſupply humane Neceſſities, they abuſe them to Extravangance, and Riot, and Liquoriſhneſs, He gave them Vertues to add Health and Strength to ſuch as ſhould in their due ſeaſon eat them, but they, by ſeizing upon them with an *unnatural* and *untimely Violence* (the ſame thing to *Vegetables* as *Murder* or *Killing* is to *Animals*) and uſing them abſurdly and prepoſterouſly, make them the occaſions of Diſeaſes and Deſtruction; and yet how many Pounds do ſome Women triffle away in a year upon theſe harmful Vanities and Superfluities? yea, and think themſelves rare Houſewives too, for this Prodigality, and are at Pains or Coſt to bring up their Daughters to theſe *Baneful Myſteries* of *Preſerving*, *Conſerving*, *&c.* All which, beſides a moſt impetinent Waſte of their Husbands Money, and ſpoil of Gods good Creatures, tend likewiſe to the deſtruction of their own Health, and that of their Children; for no ſooner have they by *Glutony*, or eating of too great Quantities of *Fleſh*, *Fiſh*, or other *Rich Foods* or *over-ſtrong Liquors* brought themſelves out of order, but away they

they run or ſend *Jillian* the *Chamber-maid* (who has already ſpoil'd her *Teeth* with *Sweet-meats* and *Kiſſes*) to the Cloſet for ſome *Conſerves*, *Preſerves*, or other *Confectionary-Ware*; and if that will not do (as alas! how ſhould ſuch ſower abortive things, only *Embalm'd* with nauſeous *Sugar*, do any good?) then fetch the Bottle of *Black-Cherry-Brandy*, the Glaſs of *Aqua Mirabilis*, and after that take a Doſe of *Plague-Water*; and ſhe is no Body that has not a Room furniſh'd plentifully with theſe pernicious confuſed *Slip ſlops* and *Extravagancies*.

But tell me, *my good Dames!* what have you to ſay for theſe *Curioſities?* What Benefit, what Advantage do you receive by them? Are you more Sound, Healthy or Strong than the *Honeſt poor Country-Woman*, that has none of them? Are you more free from *ſuddain Qualms* or *ſettled Diſtempers?* Have you better *Appetites* than they? Have you more *Pleaſure* in eating your *Larks* and *Pheaſants*, your *dainty Bits*, with *Rich Poinant Sawces*, and delicious coſtly *Wines*, than they have in a Meſs of good *Milk*, or a luſty piece of *Bread* and *Cheſe*, and

and a Cup of *Nutbrown-Ale* of their own Brewing? Are your *Sleeps* more *ſound* on your *Down Beds*, double fortified with *Curtains* of *Silk* and *Sarcenet*, than theirs on their wholſom *Straw-Couches* open to the Air that whiſtles in between the wooden Windows? Are you more free from *Colds* with your *Flannel Shifts*, and your *Man-like Drawers*, and your *Quilted Waſtcoats*, and *Petti-coats* ſo many as makes you ſhew as big about the *Haunches* as a *Dutch-Woman*, and would half ſet up a *Long-Lane Broker*? Are you, I ſay, with all this Furniture free from *catching Cold*, any more than the *Roſie-Complexion'd Laſs* that courts the ſweet kiſſes of the *Air* in her *Smock Sleeves*, and trips over the *Dewy-Plains* in a *Winters Froſty Morning* with but a *brace of Linſey-Woolſey Coats* that are not long enough to conceal the ſhape of her *Well-Proportioned Legg*? Or are your Children born more *Luſty*, or more free from *Diſeaſes*, as the *Kings-Evil*, *Leproſies*, *Rickets*, *Joynt-Aches*, and other Diſtempers? Or are they *better Complexion'd*, or *ſtraiter-Limb'd*, or *handſomer-Shap'd*, or in any kind more active,

active, ſprightly or vigorours than theirs?

Alas! none of all this; the Advantages lie all on the other ſide: Whilſt you are continually *complaining* and *ſighing*, they are *merrily Singing*; Whilſt you are *weak*, and loſe your *natural Complexions*, and have no *Appetite*, and can ſcarce *reliſh* the *rareſt Dainties*, and your *Sleeps* are *reſtleſs*, and *Diſtempers* are continually either actually ſeizing on you, or at leaſt threatning you, ſo that you are always forced to keep a *Doctor* or two in Penſion for your *Life-Guard*; They are *ſtrong* and *luſty*, and look as freſh as a *May-Morning*, and have *Stomachs* as ſharp as a *Scyth*, and all their *Meat* ſeems *Nectar*, and their *Drink Ambroſia*, and their *Sleeps* are ſweet as *Mariners* after a Tempeſt, their *Breath* as fragrant as *Honey-Suckles*; they never ſo much heard of half the *Diſeaſes* that you groan under, and look upon *Doctors* as only *Bawbles* for *Gentlefolks*, and find an *Oatmeal Cawdle* or a *Cardus Poſſet* better Phyſick than any the *Apothecaries* Shop affords; their Children are in all reſpects *luſtier*, *ſounder*, *healthier*, more *active* and *ſtrong*,

of

of *better Complexions* and *compleater Proportions* for the generality, than yours. And why then will you ſtill ſo indulge a *Sottiſh Fond Humour* and *wanton Palate*, ſeeing it is ſo deſtructive to your Well-being, and that of your *Dear Poſterity*!

But waving this not unſeaſonable Digreſſion, and to return to *Spices*,— It muſt be acknowledged, that God made nothing in vain; *Cloves*, *Mace*, *Nutmegs*, *Cinamon*, *Pepper*, *Ginger* and *Pomento* or *Jamaica Pepper* are brave noble Fruits, and ſmell, as it were, of Paradiſe, and the great and good Creator is as much to be admired in them as any other *Vegetations*, for though they are not ſo uſeful for common Food, yet they have their excellent uſes: Their chief Vertues reſide in their moſt pleaſant Scent, which is very refreſhing and chearing to the Spirits; alſo, they are endued with a warming Quality, very profitable in *Phyſical Operations*, eſpecially for ſome ſort of *Melancholy* and *Phlegmatick Complexions*. The ſame is to be underſtood in *Brandy*, and other diſtilled Spirits, which often prove profitable being

being taken when there is juſt occaſion, in a *Phyſical way*; but of fatal conſequence to ſuch as accuſtom themſelves to the drinking of it at every turn; for then it quickly wounds the Health by deſtroying the natural Heat; the like is to be underſtood of all Extreams, in Drinks and Food, which are diſharmonious in their parts. Therefore it is no ways ſafe to mix unequal Fruits with thoſe that are equal; for then the Harmony of the whole will be violated. As to uſe our familiar Example, Take the *Flower* of *Wheat*, *Milk* and *Water*, mix them and heat them to a Pap, theſe three things are equal and agreeable in their peculiar parts each with other, and make a brave wholſom Food either for young or old, on which alone you may live healthy and contentedly for divers years; but if you mix with them *Sugar* and *Spice*, or either of them, then the company of this Stranger puts them out of Tune, and breaks the Conſort, ſo that if any one ſhould be confined to this laſt ſort but for one Month or two, their Palates and Stomachs will grow weary and loath it; And ſo it is with *Cakes*, in which

eight

eight or ten Ingredients are mixed; how long could thoſe that love them beſt, eat them, and not be weary? Not ſixteen days together: But take *Flower* and *Water* and make Cakes thereof, and on them you may live ſeveral years and never be tired.

In like manner *Fleſh*, *Bread* and *Herbs* harmonive, and a man may eat of them every day, but mixt *Spaniſh Fruits*, *Spices*, and the like, with *fat Fleſh* and *Butter*, and prepare them as well as you can, you ſhall not eat them every day for one Month without loathing and wearineſs; the very ſame is to be underſtood of all other Foods and Drinks, and if People would not prefer Cuſtom, and what is cried up by the Multitude before the ſimple innocent ways of *Nature*, it would be eaſie for every one to chuſe and underſtand what is moſt proper and agreeable to the Stomach. For if they would ſet *Guſtom* aſide, then moſt would be led to Meats and Drinks that are natural and proper by meer inſtinct, as moſt of the inferiour Creatures are, except ſome unclean Savages, as *Swine*, *Bears*, *Lyons*, and the like: And in truth

truth the greater part of *Beasts* have more understanding in *Meats* and *Drinks* than many *Men*; for Man crys, *What were those things made for?* As if God intended that all, right or wrong, must be cram'd into his Paunch, and that there could be no other use for them, but for him to devour them; as if to be Ornaments to the Universe, to set forth the Power and the Wisdom of God, in the making, and feeding, and preserving so many innumerable Creatures, and invite Man thereby to praise, magnifie and adore his Maker, were not more Noble ends than to eat them to his own Prejudice. But so greatly precipitated is he into *Wrath*, *Violence* and *Oppression*, that he is not willing any thing should escape his luxurious Throat, though the use of it be to the destruction both of his Body and Mind. For the source of all Evils to Man hath been his suffering his Imaginations and unclean Desires to wander after those things that are neither needful nor any way benificial; for fally imagining that all things were made meerly for his use, he entred with the power of his free depraved Will, with a rapid

Motion,

Motion, into all *Beastiality*, and so deprived himself of the *divine Vision* which he was made in and for, and not to live in the Power of the *dark Magick* and *Brutality*, to domineer, and rend, and tear each other to pieces, far worse than the *Savages of the Desart*. For *Man* was created in the *Image of God*, and ordained to live under the Government of the divine Principle, and if he had continu'd under its dominion, then every sort of innocent Food would have satisfied him, according to that Commission, *Every green Herb and Tree bringing forth Fruit shall be to thee for Meat.* Nor was he clothed with the Skins of Beasts before his Transgression, and they are still the Spoils and Reliques of Violence; for he was made *Naked*, that is, in Innocency, and his Clothing himself with the Excrements of Beasts, does truly intimate his depraved state, especially when he becomes proud thereof; than which there cannot be a greater Vanity in the World.

CHAP

CHAP. XV.

Of Oyl, *and its Nature.*

AMongſt all Fruits or other things eatable, brought from beyond Seas, *OYL* is one of the beſt, being of a brave nouriſhing clean Nature, mild and friendly to moſt Conſtitutions, far exceeding *Buter* or the *Fat of Fleſh*, and that it agrees not with ſome, is for want of uſe when they are Young; 'tis endued with Equality and Concord, as being diſtilled by Nature's choiceſt Limbeck, and It would be much for the Health of our *Engliſh People* if they did eat more of it, and leſs *Fruts* and *Spices*, though we have no neceſſity for either; but ſince our Deſires do ſo itch after Novelties, it were much more commendable for us to chuſe thoſe things that have the neareſt affinity with our Natures; and of all ſorts of fat things, *Oyl* is the moſt innocent, as proceeding from the cleaneſt Radix, and being the product of Vegetation,

and

and therefore is very proper and agreeable to humane Nature, being joyn'd unto and eaten with *Herbs* and *Fruits*, they having the neareſt affinity in their Baſis or Original, and therefore *Oyl* being eaten with *Bread* or *Herbs*, is to an undepraved Palate, not only more delightful, and to the Stomach eaſier of Concoction, affording a finer and cleaner Nouriſhment, better Blood and purer Spirits, than either *fat of Fleſh* or *Butter*, though the laſt of them is very wholſom, *Cream* and *Butter* being our *Oyl*, and eaten with proper or cleaner things, as *Bread*, *Herbs*, and the like, does make a proper Mixture, and conſequently good Food.

The Reaſon why *Oyl* is with greateſt commendation eaten with *Herbs* and *Bread*, is, becauſe all Mixtures of Food are moſt agreeable to the Human Nature that bear the neareſt affinity in their Baſis; and as *Oyl* is the true fat of *Vegetables*, ſo it ſuits and agrees better with them, than with any ſort of *Fleſh*, or other Food proceeding from Fleſh; but with *Fiſh* it is very good and wholſom, eſpecially *Salt-fiſh*, for by its Balſamick Quality it allayes the fierce keen

keen Property of the *Salt*, and ſweetens the lean Body of the Fiſh: And for theſe Purpoſes it is far better than *Butter*.

But it is to be noted, That *Oyl* ought not to come near the heat of the Fire, for that will preſently deſtroy the purer parts and vertues thereof, and then it will become ſtrong and fulſom; the ſame is to be underſtood if it be mixed with any Foods whilſt hot, which ought always to be pretty cool before you mix your Oyl: Therefore *Toaſted Bread* and *Oyl*, though frequently uſed, is not ſo good as *cold baked Bread* and *Oyl*; than which there is ſcarce a better Breakfaſt or Supper; for it cleanſeth the Paſſages, is eaſie of Concoction, breeds good Blood and fine Spirits, whence proceeds any airy lightſom Diſpoſition, and good habit both of Body and Mind. However, thoſe that accuſtom themſelves to the frequent eating thereof, ought to remember their beſt Friend *Temperance*, that is, to eat it ſparingly, and not in too great Quantities.

Olives, or the Fruit whence Oyl proceeds, are nothing ſo good as the *Oyl* it

it ſelf; for being gathered unripe, or immature, and put into a Pickle made for that purpoſe to keep them ſound, they are apt, eſpecially if frequently eaten, to obſtruct the Stomach and Paſſages. The beſt way is to eat them with ſtore of good *Bread*, now and then between whiles, but moſt that are eaten in *England* are taken on full Stomachs, in Superfluity and Wantonneſs, ſo that it would be no loſs to us to be without them.

CHAP. XVI.

Of Honey, *its Nature and Operation, with ſome Notes on the Practice of* Chymiſtry.

THe Antients have attributed ſome hundreds of Medicinal Vertues to *Honey*; but in my opinion it will hardly perform half that which is ſaid of it; yet to give it its due, it muſt be acknowledged to be a brave Noble and friendly thing to Nature, of which ſome is better, ſome worſe, according

to the Nature of the Herbs and Flowers out of which this King of Flies extracts it; for cauſe, ſome *Honey* is of a more unpleaſing Taſte than other, as being harſh, and with a kind of bitteriſh farewell, apt to gripe the Stomach and Bowels when it is tinged with *Martial* and *Saturnine Herbs*, as when the *Bees* gather it from the Bloſſoms of *Furz*, *Centaury*, or other Vegetables of like Nature, that grow upon harſh, ſower, poor Commons and Heaths; yet for *Women* and *Maids*, who are afflicted with *Stoppages*, and the Diſeaſe call'd the *Green-Sickneſs*, Medicines made with this ſort of *Honey*, are very powerful to remove thoſe Evils: But for general uſe that *Honey* is beſt which is extracted or drawn from the moſt pleaſant fragrant Flowers that grow in *Meadows* and *ſweet Downs*, where *Co ſlips*, and the like, deligl.t to grow; as alſo from the Bloſſoms of *Corn*, *Peaches* and *Honey-Suckles*; for the *Honey* thereof made is ſmoother, finer and pleaſanter than the other, and more agreeable to Nature.

But

But there is yet a more ſubtle and almoſt nnknown difference in Honey, which ought to be noted; for as *Honey* being drawn from a vaſt variety of innocent delicate *Herbs*, and moſt beautiful ſweet ſmelling *Flowers*, (the bright Stars of Earth, as the Planets and Conſtellations are the Flowers of Heaven) may juſtly, in its own Nature be ſtil'd, *The moſt Tranſparent and Richeſt Juice* or *Liquor in the World*, and the fineſt and moſt pleaſant Sweet of all others; ſo the ſame is to be underſtood not ſo much of our vulgar Honey, as in its original Preparation and Perfection, *viz.* if it could be procured whilſt it remains intire, as it is extracted out of the *Herbs* and *Flowers* into a little Bag or thin Skin, which lies in the very center of the *Bee*, and may be manifeſt to ſenſe, if you can be ſo cruel, when you catch one of them, to ſever it in two, for then, if you are quick, you may take out the bag intire, but if you are too long about it, then the Bee will ſuck it up or deſtroy it. This Bag contains a moſt curious thin tranſparent Liquor, of an excellent fine Colour, and fine innocent

innocent and perfect Taste, leaving behind in the Mouth no *Hugo*, or strong Taste, as our vulgar Honey does, when eaten alone. Now this is the Bees true Elixir, the proper Paradisical Honey; but when the Bees have digested it, which cannot be done without some violation to the pure volatile Spirits, then they spue or vomit it up. After which it becomes of another colour, smell and taste, and also of a different nature and operation; for whilst it remains intire and undigested, its Colour is clear and white, its Taste an innocent sweet, with a grateful come-off on the Palate, its Smell pure, airy and delightful, but after the Bee hath digested or separated it, and spued it up with her Winters Provision or store, then it loseth its white Colour, and its pure Taste, and its airy Smell, and becomes more strong, dull and unpleasant, and in no particular so gratefully as whilst it remain'd in the Bag intire.

It is further to be understood, that this *Spagyrical* or Chymical Art of the Bees does chiefly consist in the *Poysonous Root* or *Sting* in Nature; for the *Attractive Faculty* stands in the wrathful

Poysons of *Saturn*, which powerfully attracts all things unto it self, and the *Separative Property* consists in the bitter Sting of *Mars* and *Mercury*, therefore the Chymical Furnace, the Bees Laboratory, or that Tool whereby they and some other Flies perform these wonderful things, and separate the pure Essential Spirit and Balsamick Body of what they gather from the grosse phlegmy Qualities, is their *Sting*, which is of a poysonous Nature, as it appears when they in Anger leave it behind them in any Animal, for presently the part rages and swells; but when they have thus lost or dispoiled themselves of this *Sting* or *Poyson*, then they cannot be Labourers in this Spagyrical Art any longer, nor draw more Honey out of the Flowers, but pure necessity compels them to become Thieves and Robbers, and live on the spoil of others, and thenceforth are called *Drones*. Now so it is, that most sort of Flies do love Honey, and all sweet things as *Sugar* and the like, to feed on, but only those that are naturally endued with a Venom or Sting, are able to extract it; for 'tis by that *sting* that the

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ſeparate the Vertue from the Vice, which is a wonderful *Arcanum*, and may afford a moſt curious Philoſophical Speculation; for indeed it ſurpaſſes all the Spagyrical skill of men; for they make a preſent ſeparation, and are not obliged to ferment or ſower their Liquor before they put it into their Limbeck; for if they ſhould, they could obtain only the fierce fiery wrathful Spirit, as happens in all Diſtillations of Balſamick Liquors, as *Wine*, and the like; but the *Bees* extract the more pure ſubſtance, *viz.* the Volatile Spirits, Tinctures, and ſweet Balſamick Body, which in all Diſtillations is deſtroy'd, and only the fierce original fiery Spirit preſerv'd, which when it loſeth its friendly Companion, its amiable Sun of true Light, and ſweet pleaſant Vertue, then preſently it becomes a high lofty untameable Power, of a fierce fiery Nature and Operation, as is manifeſt in all ſuch Spirits as *Brandy*, *Rum*, *&c.* which all prey upon the Natures of ſuch as accuſtom themſelves to thoſe fiery Liquors; of which, if poor Mortals were ſenſible, they would hate themſelves for their La-

bours in that kind, and Kings and other Governours would make Laws, not only against the Drinkers, but against the Invention too of such *pernicious Arts*.

Wherefore then do our learned Spagyrical men spread their Plums so large and lottily, and keep such a clutter and boasting of their Art and Chymical Medicines, which in their highest Preparations are not to be compared to the skill and product of a poor silly *Flie* or *Bee*? Let us survey the Method taken by these *fiery Philosophers*, and let Reason judge what Vertues are to be extracted from such Preparations. *First*, when they take any *Herb*, *Flower*, *Seed*, *Grain* or *Fruit* to make a Medicine of, they put it into some *Menstruum* (as they call it) or *Liquor*, wherein it may lie and ferment or sour, which does presently turn and suffocate the odoriferous Smells, pure Volatile Spirits and sweet Body, in which consists the true Vertue and healing Quality of all things, both in the *Animal*, *Vegetable* and *Mineral Kingdoms*: After this, they put it into the *Furnace* or *Limbeck*, and through the fierce heat of the Fire there will run off a *Brandy*, or hot sul-

pherous

pherous Spirit, which does contain only the fierce original Spirits, void of the middle Quality, and all the Seminal and Balſamick Vertues; therefore ſuch their Spirits are at the end of Nature, and you may add what Balſamick Bodies or Sweets you pleaſe, they cannot be made to work or ferment; and although ſuch fiery Spirits are good in ſome Medicines, being properly mixed with things of a Balſamick Nature, yet alone they are not, becauſe they have loſt the Medicinal Vertues in their Preparation; for the healing Vertue in all things proceeds from and conſiſts in the *benign* and *friendly Quality*, which the Fire diſſipates and deſtroys; and as long as it remains, ſo long the pure Smell and ſweet pleaſant Taſte of that thing continues; but in the hot ſulpherous fierce original Fires the evil Smells and nauſeous Taſtes (which moſt of the vulgar things called, *Medicines*, are ſubject unto) do conſiſt.

There is a certain *Maxime*, though little underſtood or regarded, *That all Preparations, either in Food or Phyſick, that do not conſerve the Eſſential Vertues of thoſe things pretended to be*

prepared (that is, the pure volatile Spirits and ſweet Body, whence the true Colour, pure Smell and delightful Taſte, and all other good Qualities, both Medicinal and Nutrimental, do ariſe and proceed) *ſuch Food and Medicines can never anſwer the ends of Nature, being weak, nauſeous, improper, and deprived of thoſe very Vertues which ſhould do the buſineſs for which they were adminiſtred.* The truth of what is here deliver'd may be confirmed from daily Experience; for do not all Vegetations quickly putrifie and rot when there is any Violence offered, to the ſubtle Spirits and ſweet Qualities, whether it be by improper Preparations, or other Accidents proceeding from the Elements.

Therefore there is required greater Underſtanding and skill in preparing *Medicines*, than moſt are either endued with or imagine; for the amiable healing Quality in all things is of a very ſubtle tender Nature, and the pure Nutrimental and Medicinal Vertues, lie, as it were hid, or captivated in the crude Phlegmy Body both in *Vegetables*, *Animals* and *Minerals*; and when the Artiſt would

would make a *Medicine* thereof, he must either by the help of the Cœlestial Fire and Elements, or by the common Fire, or some proper Menstruums digest and open the gross *Saturnine* and harsh *Martial Body*, which in all things does in some degree captivate the *Essential Vertues* and *Paradisical Properties*, but so delicate is the *friendy Nature*, that it will not endure any kind of Violence without great Prejudice; for being (by opening its Poyson, the crude Body) set at liberty and becomes volatile, if such Preparations be continued any longer than the proper point of time, the Essential Vertues being already upon the Wing, will presently fly away; and if the friendly Element the *Air* have not its free Circulation, then they become suffocated; for the *Air* is the Life of the true and living Spirit in all things.

Is not this clear and manifest in *Herbage*, as *Hay*, which Husbandmen preserve for their Cattel; and in Corn, if it stand after it is full Ripe, or when cut, if it lie too long in the open Air, will not the pure Essential Vertues depart and evaporate? and then, do not

all such things lose their natural Colour, pure smell and pleasant Taste, and so become of no use nor true vertue either for Food or Physick? The very same comes to pass in all *Housewifery* and *Preparations*; if it be under-prepared, it is gross, heavy and full of flatulent Juices; if over, then its pure Vertues become evaporated, and it will afford no good nor firm Nourishment, but is of a dull Taste, a *Duskie* or else *Martial Colour*. For Example, *Bread*, whose predominant Quality stands in the *Venerial* and *Jovial Nature*, and therefore of a pure *White*; but the *Saturnine* and *Martial* heats of the Oven, where the friendly Element, the Air, hath not its free egress and regress, it becomes of a *Duskish Brown* or *Yellowish Colour*, and a rough harsh Taste; whereas if the Preparation were proper, it would be *white*, *smooth*, *soft*, and of a *sweeter Taste*, and easier of Digestion.

From what hath been said, it appears, not to be an easie matter in *Physical Preparations* and *Separations* to preserve the friendly healing Properties compleat and intire, and yet at the same time open, digest and destroy the gross

groſs Phlegmatick Body, ſince the former is ſo apt to be violated, if great Prudence be not uſed; And if once this *benigne Quality* be wounded, ſuch Foods or Medicines become fulſome, fierce and nauſeous to Nature, far worſe and of more dangerous conſequence than they were whilſt they remain'd crude, as being hotter and more fierce, becauſe the *Moderator* is gone; ſo that it would prove much ſafer if the diſeaſed took the *crude Herbs, &c.* for then they would have the innate Vertues, as well as the Vice; but after the common Preparations, which moſt *Phyſitians* and *Apothecaries* uſe, you muſt be contented with a meer *Nauſeate* or *Loathſome Medicine*, in which the pure Eſſential Vertues are all, or for the moſt part, deſtroyed; for all Vegetations and other things, in which the Properties and Qualities of Nature are unequal, either by Nature, or rendred ſo by *Artleſs Art*, will be ſtrong, and of a fulſome Taſte, dull and heavy on the Palate and Stomach, &c.

And whatſoever is ſaid here of the improper Preparation of *Vegetables*, and the Evils that come thereby, will in a

more especial manner take place in the Spagyrical or Chymical Art, when it drives into the *Mineral Kingdom*; for all or most of the benigne Vertues or good Properties of *Minerals* are lockt up and captivated in the harsh Poysons and gross crude Bodies of *Saturn* and *Mars*, and their Birth and Generation is in the deep Bowels of the *Saturnine cold Earth*, where the Sun and Elements have not so free Influences and Circulation through them, as they have on all *Vegetations* and *Fruits*; therefore they are far more harsh, hard and poysonous, than those things that grow in the open Elements; neither are they in any degree so friendly and familiar to our Natures, as *Herbs*, *Fruits*, *Grains* and *Seeds*; therefore *Mineral Medicines* are of much more dangerous and fatal consequence than the others, if they be not prepared as they ought to be, that is, so as that the good Vertues be not destroy'd; for in *Vegetable Preparations* there does at best remain only a dull gross flatulent Body, which indeed has no power to cure, nor very much to hurt. But nothing is more dangerous and poysonous than ill prepared Medicines

dicines of *Minerals*: Therefore in Sickneſs I had rather fall into the hands of an unskilful *Galleniſt*, than of a raſh and ignorant *Chymiſt*, the laſt being much more to be dreaded than the former, though both are bad. And it is common with ſome that think themſelves great in the *Chymical Art*, to take *Antimony* and other *Minerals*, and prepare them, and make Medicines, which are tenfold worſe than when it was in its natural crude Body, as appears by its fierce poyſonous operation; for before its Preparation a man might take forty, ſixty or an hundred Grains without any manifeſt prejudice, but when it has paſſed the ſtrong ſulpherous Fires and Calcinings of the *Chymiſts*, then ten or twelve Grains will do the buſineſs, that is, purge and vomit, as if it would rend and tear Nature to pieces; and if any ſhould take but half the quantity that might ſafely have been taken whilſt it remained crude in all its parts, it would prove an infallible Cure for all Diſeaſes, by putting a period to Life.

Whereby it undeniably appears, that the *Chymiſt* has not, as many falſly boaſt

boaſt, by his Art digeſted or meliorated the terrible fierce Wrath and ſtrong Poyſons of *Saturn* and *Mars*, and preſerved the bleſſed and moſt aimable Properties of *Venus*, *Jupiter* and *Sol*, which laſt endue all things, in which they carry the upper Dominion, with a gentle mild friendly Nature and Operation; but on the contrary, they render the poyſonous Qualities more violent and intenſe; and the *benign Properties* in moſt *Mineral* Preparations are deſtroyed, ſuffocated and wounded by their fierce and improper Fires, and for want of Underſtanding in the time, ſo that the venomous Wrath becomes tenfold more fierce than it was before; and the chiefeſt matter they can boaſt of, is, *That with much Art and Induſtry they have deſtroyed the good healing balſamick Vertues, and ſo enraged the poyſonous Wrathful Nature, that a leſs quantity will do their buſineſs.* But let them know, that all the Healing and Medicinal Properties reſide in the friendly Principle, and in whatſoever Food or Medicine the amiable Vertue or balſamick Oyl is wounded, that thing thenceforth becomes abominable, ſo far from deſerving

ving the Name of an Help or Remedy, that it is a meer Nauſeat to Nature.

It is further to be noted, that all Medicines that are fierce, wrathful, poyſonous, and unequal, in which the *benign Properties* are impotent, and the *fierce original dark Powers* ſo predominate, that ten, twenty or thirty Grains or a few Drops will affright Nature, and put her into an Agonious fit, as for the moſt part deſtructive to the Well-being and Health both of the Body and Mind; for they do incorporate with their Similes, and excite the lurking Poyſons in the Body, and put a further Diſmayment on the weak Oyl and pure Vertues, the ſtrengthning of which would be the right Cure. And it is a very great chance if any ſuch rough churliſh Medicines do any Cure, but altogether the contrary. 'Tis true, many perhaps may recover after ſuch *Phyſick*, but that is no Argument of their excellency or ſafety. If a *Phyſitian* ſhould have at any time three hundred Patients, one might ſafely paſs ones words, That if not one of them took any of his Medicines, yet two hundred a fifty of them would recover; and

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ſhould the *Phyſitian* in this caſe have the glory of Curing them all, when in truth they owe the benefit ſolely to the Mercy of God, and goodneſs of his Handmaid Nature.

It is alſo to be conſidered, That there are ſome *Chymical Preparations*, as *Powders*, and the like, that have no Purgative or Vomiting Quality, nor any other manifeſt way of working or altering of Nature, being no more ſenſibly felt than a crum of Bread after it is in the Belly. And theſe have been and are much cry'd up for the wonders they do: And in truth they are much to be preferr'd before the former uncorrected Poyſons, which rend and tear the Body to pieces; for theſe, perhaps, do not hurt, and what do they do, I am not able to ſay; but moſt certain it is, that as many as happen to be well after the taking them, do attribute their Cure to theſe ſilent Medicines. However, this I will be bold to tell you, That in *Chymical*, and eſpecially *Mineral Preparations*, it is a very difficult point, and I think, more than any mortal man can certainly undertake to perform, To correct, allay and deſtroy the

the Venoms of *Saturn* and *Mars*, and at the ſame time preſerve the more *amiable* and *friendly Vertues*, which are in their own Nature ſo very ſubtle, tender and fine, that every little Inconveniency or Violence wounds them; and the difficulty is hereby further encreaſed, for that in what Medicine ſoever the original Fires of *Saturn* and *Mars* are deſtroyed or wholly annihillated, the *benign Properties* can no longer ſubſiſt; *For where there is no Fire there is no Light*; for the *Fire* is the *Father* of the *Light*, and all Life and Moveability ſtands in the *Poyſonous Root*; therefore the Artiſt muſt not annihillate thoſe *poyſonous Principles in Nature*, for they are the very Original of every Life, but his work is to correct them, that the *benign Principle* and *healing Quality* may ariſe and tincture, or ſhine through them, that ſo their Striſe may ceaſe, and all the Properties incorporate and embrace each other, and ſo attain the *Unity*, and then ſuch a Medicine will have power and vertue to tune the Diſcords of Nature into an Harmony, and allay the irritated Poyſons in the Body, and ſo awaken and

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ſtrengthen the diſmay'd Oyl and fading Vertues, and ſo the Cure will be ſoon effected.

Thus it appears, that to take a crude poyſonous *Mineral* or *Vegetable*, and open its groſs Body, and correct the Venoms, and awaken the good Balſamick Vertues, that ſo they may predominate and tinge the whole, is one of the higheſt and moſt difficult Points in the *Spagyrical Science*: But on the contrary, 'tis no great matter to make a *Devil*, being half made already, that is, 'tis eaſie to make a thing worſe, but hard to render it better; for its Vertues cannot appear till the Poyſons be moderated, which muſt be done by the Artiſts helping hand, which to do, requires as great Underſtanding as to obtain that wonderful Thing, ſo much talk't of, but rarely, if at all known or underſtood, viz. *The Grand Elixir* or *Philoſophers Stone*; whereas indeed neither this nor the other can be attained by any humane Study, Learning, or Induſtry, but only by the divine Bounty and favourable Mercy of the God of Peace and true Love. But however, it often comes to paſs, that though the

the Medicines be not prepared in Nature's own way, nor so as to them naturally profitable and Homogeneal, yet nevertheless the Prayers of the Administer, and the Faith of the Receiver, may and do often work Wonders; for *Faith is able to remove Mountains*. Therefore many Medicines, though in themselves improper, have wrought great Cures, so great is the Power of Zeal and Faith, and sincere calling on the Name of the Lord, which is the only Universal and Infallible Medicine, and surest Port of Safety.

CHAP. XVII.

Of Sugar *and* Sugar-Candy, *their Nature and Operation.*

SUgar is of late Years become of almost universal use with all that have wherewith to procure it, which proves of evil Consequence to most of them, especially *Women* and *Children*, who are the chief eaters thereof; 'tis in truth an excellent and rich Fruit, being indued with

with the King of all Taſtes; for *Sweetneſs* is the beſt and richeſt Quality in Nature, being the moderator and qualifier of the *Bitter*, *Sour*, *Aſtringent* or *Saltiſh Quality*, both in *Animals*, *Vegetables* and *Minerals*, and from this amiable Quality doth ariſe all *beautious Colours*, *Smells* and *Taſtes* in Meats and Drinks, and other things, the *Houſe* or *Cabinet* of the pure *volatile* and *eſſential Spirits*, the *appeaſer* and *qualifier* of the *fierce wrathful Saturnine and Martial Fires*; therefore in whatſoever things that ſweet Quality is impotent, the ſame become fierce, wrathful and harſh; if in *Animals* they are *ravenous* and *cruel*, as *Bears*, *Lyons*, *Tygars*, *Butchers*, *Souldiers*, *Wolves*, *Dogs*, *Crocadiles*, *Pikes*, *Cormorants*, *Sharks*, *Vultures*, and many others both on Earth, and in the Air and Water, of monſtrous Shapes and hideous Forms; if in *Vegetables*, as *Herbs* and *Fruits*, they are *ſtrong*, *rank* & *poyſonous*, and much more in *Minerals*.

Nevertheleſs, if this ſweet and much deſirable Quality ſhall be too ſtrong, ſo as it were totally to captivate all the other Qualities, as happens in *Sugar*, and many other Fruits, the

its good and amiable Vertues are turned evil, for such are all extreams of whatsoever kind in Nature, and of bad consequence, if it be not properly mixed or incorporated and eaten with other things, or by it self very sparingly; for many times the best things prove as prejudicial to *health* as those of less value, nay, more harmful to Health, because they are more inticing. Thus the too frequent mixing of *Sugar* with our common Foods and Drinks, obstructs the course of Nature, heats the Blood till it becomes thick and putrified, whence proceed *Stoppages* of the *Nerves*, hindring the *Passages* of the *Spirits*, so that they become heavy, dull and impure, because the Blood cannot freely circulate; and these Evils do in an especial manner take place amongst *Children*, *Women* and *Young People*, who chiefly maintain the Confectioners, and are the great Devourers of Sweetmeats.

Few there be that are sensible, or indeed so long as they live intemperately, can be sensible of the mischiefs of improper Mixtures; and as it must be confessed that *Sugar* in its own nature is

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one of the beſt *Vegetables*, ſo it muſt be affirmed, that as it is an *Extream* or a thing unequal in its Parts and Qualifications, ſo whatſoever Foods and Drinks 'tis mixed withal, it inclines them to its own Nature, *viz.* to *Inequality*, if care and wiſdom be not uſed; and therefore is not to be uſed with eatable *Fruits* and *Grains*, as *Wheat*, and the like, nor with *Milk*, nor ſeveral ſorts of *Gruels* and *Pottages*, for they are all endued with ſufficiency of this *Balſamick* or *Sweet Quality* already.

Beſides, the art that is uſed to make the Juice or thin Liquor of the *Sugar-Canes* into *Sugar*, does ſo alter and change it from its ſimple Original, that it becomes of another Nature and Operation, as is manifeſt from the different Taſtes of the one and the other; ſo the Juice of ripe *Sugar-Canes* has moſt delicate fine ſimple, and as one may ſay, innocent ſweetneſs, leaving Behind in the Mouth no ſtrong Taſte of ill Reliſh, but every way perfect, and without offence to Nature, and a man may without wearineſs eat more thereof than he can of *Sugar*, eſpecially fine Sugar; but on the contrary Sugar

after the first 2 or 3 Mouthfuls, doth not only leave behind it a nauseous strong Taste or *Hugo*, but also quickly tires the eaters thereof. And as the mixing of Sugar with the before-mentioned *benign Grains and Fruits* is improper, so likewise is it in vain to add the same to *Martial Saturnine* and *unripe Fruits* that are harsh, sour and bitter; for *unripe Fruits* can no more be made proper by mixing *mature Fruits* with them, than *Brandy* can be made wholsom Drink by mixing *Sugar* or Sweets with it; This you may perceive in the case of *stale harsh Beer*, you may mix *Sugar* with it, viz. such a quantity as will allay and hide the roughness and hardness of the Beer, as to the Pallate, and make it go down some-what pleasantly, but when it comes into the Stomach, (*Natures Laboratory*) where she makes separation, then this *Saturnine* and *Martial* harshness will again appear in its own Form, and heat the whole Body, and generate the *Gravel* or *Stone*, if it find fitable matter: The same is to be understood in *Woods*; what Stomach will be satisfied after a whole Meal only of *Gooseberry-Tarts* made of young

young green Gooſeberries made palatable with *Sugar*? and ſo of all other things that are either unripe or unequal in their parts, and the reaſon is at hand, *viz.* becauſe *two Extreams*, though never ſo cunningly joyned, cannot produce a thing of a *middle Nature* or *equal Operation*, and agreeable to Nature.

But here perhaps ſome will object, *If theſe good things*, Sugar, Spaniſh Fruits, &c. *muſt not be eaten, wherefore were they made*?

To which I anſwer; The Creator made all things for his own Honour and Glory, and made Man in his own Image, and endued him with divine and humane Wiſdom, by which he might be able to chuſe unto himſelf the better part; but this Eye of the underſtanding he hath put out, by ſuffering himſelf to be precipitated into all *Evil*, *Superfluity* and *Intemperance*; but the All-wiſe Creator did never command mankind to encreaſe and make vaſt Quantities, *viz.* a thouſand times as much more as is needful of any ſort of eatable or drinkable things, and then oblige them to ſwallow them down their

Throats

Throats for fear (forsooth) they should be spilt, or be counted useless, as if there could be any greater Spoil than that which spoils both the *thing* and the *receiver*, or as if it were not better to let a thing remain seemingly useless, than to abuse it to my own Destruction? the truth is, the original of most superfluous and pernicious Inventions, and also of such a prodigious encrease of *Sugars*, *Spanish Fruits*, *Wines and Spices*, have chiefly sprang from the hellish Root of COVETOUSNESS, being promoted for the sake of Gain, and to raise great Estates, and to live a rich easie superfluous Life, and not for any private or publick good; and as their ends were bad, so the effects prove no better. Some also will say, *We have need of them, and why should we debar our selves of those things?* And thus if there were an hundred Toys and needless Novelties brought into *England* more than there is, they would quickly find footing, and the People would quickly have as much need of them as they have of *Tobacco*, *Brandy*, *Sugar*, *Spices*, &c. And that we have no real need of any of these things

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is undeniable, since our *Fore-Fathers* lived not only as well, but *much better too*, that is, were stronger, lustier, longer-liv'd and freer from Diseases, before the use of such things, than their Posterity are since; nay, many Diseases which we now-a-days groan under, were not then known.

But yet for all this it must be acknowledged, as I said before, that *Sugar* is a brave noble Fruit, and has its uses, but chiefly as *Wine*, it ought to be taken and used as a *Cordial*, or in a *Physical* way, and not at every turn to be mixed with our common Food and Drinks, as most do at this day, it being one of the richest Juices in the world, and therefore the fitter for *Cordials*, when Nature wants such Recruits: but the too common use thereof is of evil consequence, particularly all sweetned Drinks and Foods do much forward the generation of the *Gout*, and other Obstructions and Diseases in the Body, which simple innocent Foods will prevent, if *Temperance* be at any rate observed; but if *Sugar* be now and then a little used in *Milk Meats* and *Pottages* for old People, it will

will prove grateful and benefical; for of all sorts of People sweetned Foods are best for the aged, and are least hurtful to them.

Touching Sugar-Candy and Pan-Sugar, I shall first discribe to you how it is made, and then shall the more easily make it appear how improperly it is used commonly amongst us.

Sugar-Candy is made thus, First it is boyled as high as other Sugars, then they take this Syrup out of the Pans, and put it into an earthen Pot, and set it in an hot Stove, there to stand eight or ten days, in which time the fierceness of the sulpherous heat does *Candy* or coagulate it into an hard rough substance, and then you take it out from the Syrup, and put this Candy, or the hard lumps into the Stove again, but made two or three degrees hotter, where it must remain ten or twelve days longer, and then it is done.

There are two sorts of it, *White* and *Brown*, but they are both of one nature and Operation, and the chief use that is made of either, besides polling of Childrens Teeth, is to se-

veral ſorts of People as a Medicine when they are troubled with *Coughs*, *Colds* and *inward Stoppages* of the *Breaſt*. Now *Sugar-Candy*, as to its Nature and Operation, is the ſame in the Radix as *Sugar*, from whence it is produced, only it is nothing ſo good, nor of ſo cleanſing and opening a Quality as *Common-Sugar*, though the contrary is generally believed, but any Man that wears Eyes in his Head, may from the before cited method of its preparation eaſily perceive my Opinion to be true, for by that tedious unnatural preparation, and being made ſtronger of the Lime, that thereby it may more eaſily harden and coagulate. This *Candid Sugar* muſt needs become of an hotter Nature, and tougher Subſtance than the *common Sugar*, and conſequently not ſo wholſom, eſpecially for thoſe People that are troubled with *Colds* or *Stoppages*, for being by that way of preparing dryed, hardened, and brought into an hard glewy tough Subſtance, of a ſlimy ropy Nature when it comes to diſſolve, it naturally heats and ſtops the Paſſages, inſtead of opening them, cauſing *Drought*, &c. there

there being nothing more contrary and burdenſom to Nature in ſuch caſes, than this very thing which is given almoſt as an univerſal Medicine to both Young and Old; and therefore ought by all wiſe People to be abandon'd; for all things in which the *Sweet Quality* is extream (in which reſpect Sugar is chief) do *dull the Palate*, *clog* and *obſtruct the Stomach*, *ſtop the Paſſages*, *deſtroy Concoction*, *ſpoil the natural Heat*, *making it weak and feeble*, *heats the Blood*, *and renders it thick*, whence proceed *dull and impure Spirits*. Therefore all ſuch things ought to be avoided by ſound and healthy People, but much more by ſuch as are already obſtructed, except they intend to encreaſe their Maladies, which is often done by ſuch improper means, it being a cuſtom too general when any ſuch Diſorder is on People, to make moſt of their Foods and Drinks ſweet, that (forſooth) they may Rot away the Cold, as they call it; never conſidering the evil Conſequences of ſuch things, which are as far from any Property to help ſuch Infirmities, as Light is from Darkneſs, and only *Ignorance*,

Blindneſs and Folly have been and are the original of all ſuch Cuſtoms and Inventions; for in truth, ſuch as find themſelves invaded with ſuch Diſtempers, the beſt Food is thin brisk *Gruels* and *Pottages* made in the manner we have taught before in the Chapter of *Gruels*, *&c.* alſo good Raw *Salads* with *Bread* and *Oyl*, but Oyl ſparingly; likewiſe *Bread* and *Butter* and all ſorts of lean Food that are light of Digeſtion: And for Drinks *Toaſt* and *Water*, *Water* and *Rheniſh Wine*, or *Water* and *White-Wine*, two parts Water and one Wine, or clear ſmall *Ale*, with moderate Clothing and Exerciſe in open airy places, which will *gradually cleanſe the Paſſages*, *open all Obſtructions* and *ſoon remove thoſe Evils*.

It is further to be noted, That all ſorts of *ſweet Fruits*, as *Raiſins*, *Figgs* and the like, being frequently eaten by ſuch People as are ſubject to *Stoppages* and *Colds*, does encreaſe thoſe Diſtempers, by *heating the Blood* and *weakning the digeſtive faculty* and *natural Heat*, and generating *evil Juices*, except ſuch Fruits are eaten ſparingly and with *Bread*, which with ſuch Fruits

is to be preferred before any other things mixt or eaten with them whatsoever: Likewise there are various sorts of Drinks made by boiling Fruits in *Beer*, *Ale*, *Wine*, and the like, with various sorts of *Herbs*, *Roots*, *Seeds*, and *Druggs* of disagreeing Natures, and stoutly sweetned with *Sugar* or *Honey*, such Liquors for the most part prove of very evil consequence to Health; For no sweet Fruits ought to be boyled, neither for *Food* nor Physick; for boyling does naturally evaporate and destroy the pleasing friendly opening Qualites, and sends packing the purer Spirits, as appears both by the Fruits after they are so boyled, and also the Liquor that they are boyled in, and the nauseous unpleasing Taste which remains in both, which is the Reason that all that use this way of Preparation, are forced to sweeten such Drinks with *Sugar* or *Honey*, or else they will not be drinkable; but if you take any of the before-mentioned Fruits raw, and bruise or stone them, and then infuse them in any of the said Liquors, especially in common Water, it will become sweet and pleasant, and far

more opening and cleanſing, and every way wholſomer: The ſame advantage you have when you infuſe *Herbs* properly gathered, dryed and preſerved, and alſo *Seeds*, *Drugs* and *Roots*, and all ſuch Drinks will have a pleaſant Taſte, and be welcome to the Stomach; but if the ſame be boyled, it will be altogether the contrary, as having loſt their eſſential Vertues by the Violence of Fire; for the pure volatile Spirits in all ſweet lucious Fruits, are not only very powerful, but ſtand, as it were external, and on the ſurface, and therefore will not endure the fierce motion of the Fire, as *Fleſh*, and ſeveral ſorts of *Martial* and *Saturnine Fruits*, *Grains* and *Seeds* will; for in them the pure ſweet vertues and ſpirits, are (as it were) lockt up under the harſh Forms and earthly Properties of the *Original Poyſons*, and therefore cannot be brought out to manifeſtation, but only by the heat of the external Fire. Theſe things ought to be conſider'd and underſtood in all Preparations, both in Food and Phyſick, or elſe there will be but ſorry Diet and worſe Medicines.

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As for *Coughs*, *Colds* and *Stoppages*, (for which People commonly uſe *Sugar-Candy* and *Pan-Sugar*) the ſame are generally procured by *Ill-living*, and *Intemperance* in *Meats*, *Drinks*, *Exerciſes* and *Habits*, and alſo by *eating* and *drinking too much in quantity*, and things of a contrary quality, or improperly prepared. Theſe things are the original Inlets of your *Colds*; nor do proceed ſo much from *thin Clothing*, as moſt imagine; for if the inſide be ſound and clean, then there is but little danger of outward Inconveniences; but the beſt way for ſuch as are of weak tender Spirits and ſanguine Natures, and indeed for all ſorts of People to prevent outward *Colds*, and the evils that happen through *thin* and *thick Clothing*, and by *Heats*, *Sweatings*, and the like, is to uſe themſelves to change their Clothes often. As for Example; ſuch as ſtay in the Houſe in the Morning to put on one ſort of Clothes, and when they go out to put off their Coats and Waſtcoats to their Shirt, and put on freſh cold Clothes; and then again in the After-noon or at Night, when they ſtay at home, and

have no occaſion to go forth, to put off their Clothes they went forth in, and put on the others; which a little cuſtom will make ſo eaſie, familiar and delightſome, and ſo refreſh them, that ſuch as uſe themſelves to ſuch change of Habits, will not be ſatisfied if they omit it: And for others who are ſubject to *Sweat* by their Labours, if it be Extream, and more than is uſual, then let them at all ſuch times put off all their Clothes, Shirts and all, and put on freſh Shirts and cold Clothing; And for ſuch as *Over-Travel* themſelves, and are ſweaty and weary, let them alſo put off all their Cloathing, and put on freſh; but let both one and the other obſerve to ſit ſtill a little while before they either eat or drink. Alſo, when you change your Clothes, as to put on thinner or thicker, or when you put on New-Clothes, which generally are warmer than old, you ought not to wear the thick or the thin, the new nor the old conſtantly, but to wear the new one day, and then on the Morrow to wear the old or thinner again, and ſo by degrees you may wear either without danger to your

your Health; for Nature, eſpecially when weak will not admit of ſuddain alterations or changes, either inwardly or outwardly, without injury.

But ſome will be ready to ſay, *That it is not only troubleſom to change a Mans Clothes ſo often, but alſo the ready way to procure great Hurts by putting on old Clothes when they are hot.* And 'tis confeſt, this may at firſt ſeem very improper; but if the matter be better conſidered, our Directions will not appear either unreaſonable or unwholſome; for does not every one, even the moſt tendereſt People, and ſuch as do often ſweat a Nights, and lie, ten, twelve or fourteen hours ſoaking themſelves as in an hot Bath, yet every Morning riſe out of thoſe cloſe hot Beds, and put on cold Clothes, without any prejudice to Nature or catching Cold? And if ſo, why then ſhould putting on *cold Clothes*, when they are up in the cold open Air (which is far more tolerable than the former) do them any prejudice? Beſides, the putting on cold Clothes, provided they be not wet or damp, is ſo far from being an injury, that it is altogether

the contrary; for this fresh cold Clothing shuts and closes up the Pores, and drives the natural Heat more central, which is the greatest security that may be to Nature, causing a lively briskness through the whole Body, sharpens the Appetite, and helps Concoction, enabling the Natural Heat to withstand the attaques of outward Inconveniences: Is not this further manifested in *Swimming*, *Wading*, and the like? Do not such Exercises wonderfully beget Appetite? Which is for no other Reason but by the *Coldness* of the Water, which shuts the Pores, and forces the Natural Heat more inwardly, which does in a moments time digest Crudities and cleanse the Stomach from all slimy superfluous matter, which did dull and fur the Passages and hinder Concoction; so that you see what you fear as your greatest Enemy, is your chiefest Friend.

Is is further to be noted, That *Figgs*, *Prunes*, and also several sorts of *Nuts*, as *Almonds*, and many other things of like Nature, that are the Productions of hot Climates, are not so agreeable to our *Northern Constitutions*,

ous, and ought not to be frequently eaten, or indeed not at all, except only with common *Bread*, or in a *Physical way* in *opening Drinks*. The Mischiefs of eating such Fruits alone, may appear by their effects, *viz.* the *Stoppages* and *Obstructions*, *thick Blood*, *weak Joynts* and *Limbs*, and troublesome *unnatural Heats*, possessing all the outward parts, whilst the more central are cold, whence proceeds *dulness of Appetite*, and many other Inconveniences, especially to *Women* and *Children*, who are the chief eaters of such things, to the great imparing of their Health. The like is to be understood of *Green* and *Candid Gingers*, as also all sorts of *Conserves* and *Preserves* that many of the more *curious Dames* stuff their own and their Childrens Paunches with; not forgetting the great quantities of the *Confectioners Hodge-Podge*, and the *Cakes*, the *Buns*, the *Ginger-bread*, &c. All which do wonderfully *fur* and *obstruct the Passages*, and generate Crudities, and indispose the Stomach, and prepare matter for the Regiments of Diseases.

So. and ers.

Some may think or ſay, *That I talk after a ſtrange rate:* But if they be ſo diſcreet and wiſe as to conſider the *Natures*, *Ingredients* and *Operations* of the beforementioned things, or conſult either *Doctor Reaſon*, or their near Neighbour *Doctor Experience*, they will be of my mind. For there are as great Superfluities, Intemperances and Diſorders committed in Meats and Drinks, as there are in Cloathings, Houſes and Furnitures, but the Miſchiefs ariſing from the former are worſe than thoſe from the latter; for Exceſs, bad Preparations and improper Mixtures in Foods and Drinks, do an hundred times more injury to Health and Tranquility of Body and Soul, than the higheſt Extravagances in Ornament and Clothing; The one being *external*, but the other *inward*; One is *ſeen*, but the other lies *hid*, and is felt to the diſquieting of the Body and Mind; and as it is leſs Ornamental, ſo is it leſs excuſeable; For what are Monuments that *Gluttons* leave behind them? Verily nothing but an *Ill Name*, as ſtinking as their *Carcaſſes*, *weakly* and *diſeaſed Children*

to

to curſe their *Intemperances* and *Fat Houſes-of-Office.*

CHAP. XVIII.

Of the Four Principal Taſtes, *or the* Bitter, *the* Saltiſh, *the* Sour, *and the* Sweet Qualities, *and their reſpective Natures.*

HAving occaſionally in the fore-going Diſcourſe ſeveral times mentioned the *Sweet Quality* I ſhall here take leave to inform the Reader more particularly of the Nature of the four principal *Taſtes* or *Qualities*, ſince the knowledge thereof will be very uſeful to all diſcreet Lovers of Health.

The *BITTER Taſte* or *Quality* is the Radix or central Fire in every Life, whether in *Animals*, *Vegetables* or *Minerals*, it hath the ſtrong might of the Fire, whence ariſeth the *Attractive Quality*, which draweth together the Water in the Air, and again diſſipateth it, by which it becomes ſeparable, diſtilling it ſelf in drops and Showers.

Showers. And if *Men* or other *Animals* be dignified with this Quality, then have they ſtrong Attractive Faculties and great Heats, and conſequently eat much, and are ſubject to *Wrath* and *Fierceneſs*, eſpecially if the Male Aſpects and Configurations of the Stars and Elements be awakened; for then preſently this bitter harſh furious Fire breaks forth, whence follows *Thunder*, *Lightnings* and *terrible fierce Storms of Hail*, *Rain*, *Wind*, and the like; and if it gets dominion in the Hearts of Men, then follows *War*, *Diſolation of Countries*, *Burning of Cities*, *Devaſtation of Towns*, *&c.* Alſo, this Quality being incorporated with the pure ſpirituous parts or vapours of the Air, Clothes all *Vegetables* with a pleaſant lovely *Green*, but it does differ, ſome deeper, ſome more light, all according to the ſtrength of the *Salnitral Vertue* in each Herb or Tree.

If this *Bitter Quality* be temperate, and dwell meekly in either Men, Beaſts, or other thing, then it is a moſt friendly chearing Life thereunto; for by its central and pleaſant Heat, it diſſipateth all Malignity and Evil Influences,

fluences, is the cauſe of all *Joy* and the *Root of Motion*: Therefore Men and all other Creatures in whom this Bitter Quality is ſtrong, are briſk, lively, active and nimble; ſo *Vegetatives* wherein the ſame doth bear ſway, are powerful Openers of all *Obſtructions* in the Body, of which the Antients ſeems to have been ſenſible, by their attributing opening cleanſing Vertues and Qualities to *Bitter Martial Herbs*, *Seeds*, *Fruits* and *Grains*.

It is moſt true, that this is a powerful Quality, and when it is temperate in any Creature, cauſeth a pleaſant *Noiſe* or *Emotion*, which in Men we call *Laughter*, in other things an *Elevation of Spirits*; and when the *Aſtringent*, *Sour* and *Sweet Qualities* do equally incorporate, gives the briſk lively *Taſte* to all Food, which renders it not only pleaſant and delightful to the Palate and Stomach, but affords a profitable Nouriſhmennt that will never tire the Eaters thereof, being ſoberly uſed; For Equality and Concord maintain their like Properties, both in the Body and Mind.

But

But this *Bitter Spirit* or *Quality* hath likewiſe in it another Species, *viz.* a *Fierceneſs* and *Wrath*, which is a terrible furious Spirit, and the Houſe of Death, a Corruption of all good, and Deſtruction of the Life in Body; for if it be too much elevated in Man or Beaſt, then it preſently enflames the central Fires, whence proceed cruel *Burning Feavers*, and other accute *Mortal Diſeaſes*; for this Quality is the principal Mother and kindler of the hot poyſonous Fire in all Elements; and when it too violently predominates in any *Herb*, *Fruit*, *Grain* or *Seed*, they are ſtrong, fulſom, hot and bitter, not fit for Food, nor indeed for Phyſick, without skilful Correction; but if a wiſe Artiſt takes them in hand, that knows how to ally their fierce *Martial Poyſons* and *hot bitter Fires*, then they prove excellent *Medicines*; and if any ſhall mix ſuch *Herbs* with their Drinks or Foods, as ſome do unadviſedly, by infuſing of *Wormwood*, or the like, in Beer or Ale, letting it lie too long, till it becomes almoſt Rotten, by which means the volatile Spirits become ſuffocated, then ſuch Liquors will be apt

to

to awaken the bitter hot fulſom Qualities, and prove hot and unpleaſant, and ſend dulling Fumes and Vapours into the Head, prejudicing both the *Eyes* and *Brain*. Nor can the wiſeſt *Cook* make proper and agreeable Foods or Drinks of any thing in which either of the four Qualities are extream; indeed they may by various mixtures palliate and hide the Exceſs, and for the preſent render them pleaſant to the Palate, but when the natural Heat of the Stomach comes to ſeparate them, there ſtill remains a *Touch of the old Reliſh*, and they afford neither a firm nor good Nouriſhment; and ſhould any Perſon be confined but a Month to live only on them, he would perfectly loath them, which is a demonſtration that they are not natural and wholſom.

The *SALTISH* or *ASTRINGENT Quality* is the very original matter of every Creature in the four Worlds, it attracteth or naileth all things together, 'tis the Veſtment of the Spirit, and the true Cloathing of Life in all things, whether *Animal*, *Vegetable*

table or *Mineral*, an harsh drawing Property, which encompasseth and encloseth the Life, Spirit and Power of every material Being, whence proceeds the Shell or Body, which serves to preserve the more essential parts from being evaporated, suffocated, or otherwise violated: Thus if the Skin, Shell or Body of any thing be any ways hurt, then presently the most essential parts are disturbed, and the Spirit of Life suffers, and becomes wounded, it being the first and the last in all things; and when this coagulating or saltish Quality is temperate in any Creature or Vegetation, being equally incorporated or mixed with the Bitter, Sour and Sweet Properties, it renders it benign and pleasant, and operates in number, weight and measure; for 'tis this sharp Quality that gives that delightful pleasurable Taste in all Meats and Drinks.

But if this *Astringent Quality* be too highly exalted, if it be in humane Nature, it becomes a terrible Fierceſs, and inflames the bitter Root or Fire, whence are engendred in the Body Diseases of a tearing stoney Wrathful

Nature,

Nature, as the *Gravel*, *Stone*, *Gout*, *Palſies*, *Agues*, *&c.* or if it happen to be inflamed in the *Water*, then it engenders *Scabs*, *tedious Sores*, *Small Pox*, *Leprſies*, *Dropſies*, and the like; but if it be violently enkindled in the *ſweet Quality*, then follows *Conſumptions*, *general Waſtings of the Radical Moiſture*, *Plague Sores* and *great Pox*; or if enflamed in the *Sour Property*, then the *Palate* forfeits its *Taſte* and *good Reliſh*, thence ariſes *Loſs of Appetite*, *Stoppages*, *ſour Belchings* and *Vapours*, *Windy Diſeaſes*, and cruel *Obſtructions of the Stomach* and *Paſſages*: And when this Inequality happens in any ſorts of Foods or Drinks, then they are *aſtringent*, *harſh*, *ſour*, *ſharp* and *unpleaſant* both to the Palate and Stomach, binding the Body, and generating the *Gravel* and *Stone*, and various other Diſeaſes, according as it finds matter in each Conſtitution. And though *Cooks* and others do by their divers Ingredients and improper Compoſitions hide or captivate this harſh Saturnine Fire, ſo that it cannot be felt, or very little taſted on the Palate; nevertheleſs when the natural Heat of the Stomach has

has made ſeparation, then the aforeſaid ill Juices become manifeſted and exert their harmful Operations and Effects, as all may know, if they will but give themſelves the leiſure and heed to obſerve it. For Example, Take any kind of harſh aſtringent Fruits, and allay them with *Sugar*, *Spicies*, *Spaniſh Fruits*, *Flower*, *Butter*, *Milk*, or any other Balſamick pleaſant things, and make it up together for Food, as in *Pyes*, *Tarts*, and the like, then make your whole Meals thereof for ſeveral days together, and you ſhall certainly find an unpleaſant ſour keeking or qualmiſh gnawing or griping at your Stomach, as if it were always unſatisfied.

The *SOUR Quality*, when it is moderate, oppoſeth in any Creature, or other thing, then it oppoſeth all Extreams, both of the *Bitter*, *Sweet* and *Aſtringent Properties*, being of a cooling refreſhing nature and operation, it makes an excellent temperature, giving a moſt pleaſant Taſte to all ſorts of Food, cauſing them eaſily to ferment and digeſt, ſo that they become, as well

well the moſt pleaſant as the wholſomeſt of Foods, being a quick lively powerful Quality, the true Habitation and delight of the pure Spirit; but if this Quality be too weak in any Creature, then they are dull, ſottiſh and heavy; if in Foods, unpleaſant, and apt to cloy both Stomach and Palate; but when it is too highly elevated, it engenders Sadneſs or Melancholy, cauſing a ſtink, or Putrifaction and Rankneſs in all *Animals* ane *Vegetables*.

The *SWEET Quality* oppoſes the other three, being an amiable, bleſſed and pleaſant Property, comforting and refreſhing every thing; 'tis an *Aſſwager* of *Wrath* and *Fierceneſs*, a *Calmer* of *Storms* and *Tempeſts*, and gives all things their pleaſant and friendly Look, affords the pure ſpirituous fragrant Taſte in *Vegetables*, whoſe fair, yellow, white and ruddy Colours do all from hence proceed; 'tis a Glimps of the *divine Ray*, a Qualification of *Love* and *Mercy*, the ſweet *Solace* and *Joy* of every created being; and when it is temperate and moderate in any thing, bearing a gentle ſway over the *Martial* and

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Saturnine Properties, then such Creatures are Sanguine, of Friendly Disposition and Temperatures, of tractable humane Inclinations, and all Meats and Drinks in which it does a little predominate, are endued with Concord and Equality, as *Bread*, *Milk*, *mild Ale*, *Beer well Brew'd and fermented*, *Cyder*, *Wine sufficiently allay'd with Water*, &c. such *Foods* and *Drinks* do by consent administer a proportionable Nourishment by equal Portions to all parts of the Body; for this good Quality does sweeten and allay the bitter hot Fires of *Mars*, and opens all the doors of the Melancholy Astringent Chambers of *Saturn*, by its friendly Influences.

But still this amiable Property doth contain a fierce *wrathful Poyson*, which is the *Root and very Center of every Being*; for if there were no harsh nor fierce wrathful *Fire*, there could neither be any *Light* or *Love*, and when this lurking Poyson is too violently kindled in the *bitter* Quality in the Element of Water, then it engenderethimany Disorders, as *botchy Sores* and *Leprosies*, which quickly corrupt the Flesh;

Flesh; but if it be kindled by the *heats of Mars*, then it infecteth the Element of *Air*, and occasions a suddain and spreading *Plague*, that corrupts all in a moment. So when this Quality shall too violently bear sway in Foods and Drinks, they thereby become *heavy* and *dull*, apt to *clog* both the *Appetite* and the *Stomach*, hot in operation, making the *Blood thick* and *sharp*, and consequently the Spirits impure, the Senses stupified, the Understanding clouded, the Joynts loaded with pernicious Juices, *&c.*

By all which it appears, that whensoever any one of the *four Qualities* before-mentioned, does too violently predominate, or is inflamed, it presently kindles or awakens the hot *bitter astringent Poysons*, whether it be in *Animals* or *Vegitables*, so that the *central Fires* which lay hid or captivated in the *sweet Oyl* begin to burn fierce, and appear in their own Form. Most People that enjoy Riches and Plenty may know this by their daily *experience*, as when they have drank freely of Wine or strong Drink, doth it not first too violently burn up and waste

the

the ſweet Oyl and pure volatile Spirits? Its either by Evaporation or Suffocation, and thence follows exceſſive Heat, ſo that all the Body burns with a burthenſom and unnatural Flame; whereas before the intemperate drinking of ſuch unequal Liquors, all the Body and Members were cool, brisk, and full of Life and Pleaſure; yet the ſame fierce *wrathful central Fires* were then *as ſtrong and powerful*, only they lay hid or captivated in the *ſweet Oyl*, and pure *ſpirituous parts*, which is the *Moderator* of thoſe *central Fires*, but when by Inequality or diſorder that *ſweet Oyl* or *Humor Radicalis* is wounded, then theſe original Poyſons appear, and manifeſt themſelves in their fierce Forms and Natures, which ſo long as the good Vertues were ſtrong, they could not do; for theſe *four Qualities* are ſet in oppoſition to each other, that thereby the fierceneſs of each may be temper'd and mitigated, that ſo all Creatures, *Animals*, *Minerals* and *Vegetables* might be brought to a fit temperature, by the embracing and incorporating of the ſaid Qualities each with other; for

the

the *sweet* Quality opposeth and moderateth the *fierce* Elevation of the *Bitter*, *Astringent* and *Sour*, and maketh an Harmony, resulting from them all; and the sour Quality opposeth the fierceness of the bitter, sweet and astringent, being their cooling and refreshing Life; So again the saltish or astringent Quality makes an excellent Temperature in the bitter, sweet and sour, as the bitter Quality opposing the excess of the other three, reduces them to Equality, making them more pleasant and gentle in their operation. Therefore all sorts of Food and Drinks, in which any one of those Qualities are too highly exalted, become unequal, and the predominate quality presently incorporates with its *Similes* in the Body, and thereby discompose it, destroying the Health and Harmony of the parts. But on the other side, all mean simple Meats and Drinks, in which the Properties are near equality, and have no manifest Taste that does too violently predominate, do by Sympathy embrace and incorporate with their Likenesses in the Body, equally distributing proper Nourishment to all

parts and Members, which makes the whole Lightsome, full of Joy and Pleasure; if this were understood, a little practice of Temperance would make many loath themselves for their Disorders, and their continual affronting of Nature, causing her to lose that simple innocent Way, wherein she delights to walk to Health and Felicity.

CHAP. XIX.

Of Drinks, *and particularly of* Canary.

I Now proceed to speak of the most usual Drinks at this day used amongst us, especially such as are esteemed most Cordial, and prescribed many times in a kind of Physical way for Diet, or in order to the preventing or remidying of Diseases; and because the Richest of our Drinks is *Canary*, I shall begin with that.

CANARY (commonly call'd *Sack*) is a brave noble Juice or Cordial, or

of the moſt excellent Drinks in the World, far tranſcending any *Cordials* prepared by the Apothecaries, or any Juice which the beſt of Fleſh affords; the ſame being enriched with the *choiceſt Vertues of Nature*, being too rich for common Drink, but nothing more cheriſhing and reviving, if taken on ſpecial occaſions, when Nature doth require a Recruit; and indeed the intent of thoſe that firſt brought it into *England*, was for no other uſe: And therefore the firſt Ingroſſers and Buyers thereof were *Apothecaries*, who ſold it again to their Patients in ſmall quantities, as by the Advice of *Phyſitians*, which then was of good uſe for the comforting and chearing ſick weak decay'd People, it being endued with a brave *Balſamick Body*, yielding abundance of pure ſubtle Spirits; its predominant Quality ſtands in the Sweet Body, therefore ought not to be frequently drank in times of Health, its Vertues being too great for common uſe; for that which is extraordinary good in ſeaſon, may prove of ill conſequence when uſed unſeaſonably; for the common uſe thereof dulls the edge

of the Appetite, weaknes the natur
Heat of the Stomach, and ſpoils th
Concoction, and for that reaſon a ver
little will ſatisfie thoſe that drin
much of this Cordial Liquor; beſides
it repleniſhes the whole Body with ſu
perfluous Humours and evil Juices; fo
all ſorts of Wine are Extreams, eſpe
cially *Sack*, and though it exceed
the beſt Property of Nature, yet th
frequent uſe of ſuch high graduate
Drinks may prove as prejudicial to th
Health and Strength both of the Bo
dy and Spirits, as things of meane
Vertues, nay, much more harmful
for all Extreams, or things in which
any Property of Nature is too highl
advanced, ought to be taken ver
ſparingly, and as Phyſick rather tha
Food.

'Tis a dangerous Error to imagin(a
moſt People do) *That the ſweeter an
richer Drinks and Foods are, whethe
ſimple or compound, ſo much the better
ſtronger Nouriſhment they ſhall affor*
Whereas the clean contrary is true
for nothing can maintain the Bod
and Spirits in good Health and Tran
quility but ſuch Meats and Drinks
an

are ſimple, and neareſt the Equality. For Drinks wherein the Spirit is predominant, if not taken very ſeldom and ſparingly, are apt to deſtroy the action of the Stomach, and to incorporate with their *ſimiles*, *viz.* with the pure natural Spirits, and balſamick Vertues in the Body, cauſing them to burn too violently, ſo that an evaporation or ſuffocation of them follows; therefore although whilſt ſuch ſpirituous Drinks are in operation, all the Spirits of him that hath drank, are in an hot Rage or Tumult, and he forgets all Sorrow, Modeſty and Temperance, and by the awakening an unequal Motion of the Spirit, skips like a Wild Aſſes Colt, and Sings and Rants, and becomes brisk and Jolley, and in his own floating Imagination *as Great as a KING*; yet when a little Sleep has quell'd this Tumult and diſſolv'd theſe Fumes, you ſhall find the poor Creature with much fewer Spirits and leſs Oyl in his vital Lamp, than he had before the Merry Carrouze, and he is *weak*, and *faint*, and *feaverish*, and *goes trembling*, and looks as dejected as a *conquer'd City*; which ſhews what *Spoil*

and *Waſte*, what *Havock* and *Deſolation* the ſtrong ſpirituous Liquor has made upon his natural Spirits; and this is a ſure Demonſtration, which all *true Topers* cannot but ſubſcribe to and confirm from their own wretched Experience.

Moreover, all *Rich ſweet Wines* and *Cordial Liquors*, if frequently drank, though not the degree of diſturbing the Brain, do yet heat the Blood, and put it into a kind of diſorderly ferment, and ſet the *Gate of Venus* open, and makes *Men* too *Effemenate* and *Women* too *Sulacious*, being not at all agreeable to our Northen Conſtitutions; therefore if healthy People will drink *Wine*, they ought to allay it with *Water*, and then it makes a Drink more equal and more wholeſom, *viz.* two thirds Water and one Wine. And for ſuch as are weak, ſick and fainty, if they would have *ſtronger Cordials* than our own Country affords, let them drink ſome *Wine*, which is the choiceſt of *Cordials*, and higher graduated in Nature than any other Liquor that can be made by Art; but if Men and Women addict themſelves in health,

health to guzzle down the Richeſt Wines daily, as many Thouſands do now a days, what muſt they have for Cordials in their Sickneſs? for their Bodies being ſo habituated to *Wine*, that will have no operation to help them. Shall they take *Brandy* and *Rectified Spirit of Wine*? Alas! this too they have already made their common Drink, and *Wine* is long ſince become too *cold* for their deſtroy'd Stomachs, even when they are in the beſt Health they are capable of; and *Brandy*, *Rum* and *Uſquebath* are ſcarce able to furniſh out ſo much warmth and activity to the natural Heat, as to digeſt a ſmall Dinner: Now when ſuch People come to be ſick, (and to be ſure long they cannot continue well) what *Cordial* ſhall be preſcribed for them? I believe the learnedſt Doctor in *Europe* cannot tell, unleſs he ſhould make them ſwallow two or three Ladles full of *ſcalding Lead*, *boyling Pitch* or *flaming Brimſtone*: They are at the end of Nature, and therefore cannot arrive any higher; for thoſe that drink *ſtrong Ale* and *Beer* in *Childhood*, their Nature ſhall require *Wine* in their *Middle Years*,

and *Brandy* in *Old Age*; for Nature as it grows old, becomes weaker and colder, and so requires more hot spirituous Drinks; and therefore Wine and such strong Liquors are drank with most advantage by the Aged.

And if Children and Young People be used commonly to drink *Water* (which will be most for their Healths) then *Small* or *middle Beer* or *Ale* will be as cordial to them, and warm and comfort them as much in their *middle Age*, as *Wine* will, that drank *strong Ale* or *Beer* in *Youth*. And to speak truth, no sort of Drink does maintain the Spirits and natural Heat in such vigour and strength as mean Liquors, *viz.* such as are of the middle Nature, or nearest the Temperature, *viz. good Water*, or *well-brew'd Ale* or *Beer* of a middling strength, or *Wine* allay'd with *Water*, as aforesaid. But now, most are grown to that degree of Blindness, Excess and Folly, that nothing will give their voracious Desires and greedy Paunches satisfaction, but such Drinks as are strong, hot and unequal in their Parts, which indeed is like themselves; for ever since man hath suffered his desires

to

to enter into *Discord*, he cannot but desire such disagreeing *meats* and *drinks*; for *every Like desires its Likeness*, and is its highest Joy; *Inequality* begets *Discord*, and *Concords Peace*. Therefore all plain simple Meats and Drinks, are for certain of the greatest strength and vertue, and the only maintainers and continuers of Health and long Life. And English People have need of no other or better Drinks and Cordials than may be made of our own *Seeds*, *Grains* and *Fruits*, as *Ale*, *Beer* and *Cyder*, which may be made to what degree of strength and goodness you please; and being well prepared, are far more agreeable to the Constitutious of English People, than the Liquors that come from other Countries.

But all *thick strong Ale* and *harsh*, *bitter*, or *stale*, *strong Beer*, is very injurious to the Health, as also *Double Beer*, which is now a fashion, but never invented by *Philosophers*. The common drinking of such Drinks does strike at the very Sinews of Health, being much worse than *Wine*, especially than *Wine* and *Water*, which is a

commendable clean healthy Drink, that *begets Appetite, cleanseth the Stomach, Purgeth by Urine*, and is endued with many excellent Faculties, and if it were the Growth of our own Country I would commend the use of it to my Country-men, but being a dear Drink, and therefore not *Come-at-able* by the middle or meaner sort of People, I shall forbear to speak any thing more of its Vertues, only I advise the *Physitians* and *Apothecaries* to use and prefer *Wine*, especially right Rich *Rare Canary* as their best and general *Cordial* in times of Disorder and Sickness; and do commend all People in general, to that brave mild friendly Drink, *viz. Ale*, made and brew'd according to our Directions in the Book, entituled, *The Way to Health, Long Life and Happiness, &c.* there also you will find an account of the Vertues and Vices of *Beer* and common *Ale*, and which is most agreeable to Nature and best to preserve Health.

CHAP. XX.

Of Sherry.

SHERRY (by many here in *England* call'd *Briſtol-Milk*) is a fine *Cordial Wine*, as good for common drinking as *Canary*, but nothing ſo Rich; being mixt with *Water* it *begets Appetite*, *helps concoction*, *cleanſeth the Paſſages*, and *purges* more *by Urine* than *Canary*, neither is it ſo apt to weaken the Natural Heat, nor lead the Lovers thereof into *Conſumptions*; but as it is a ſtrong Wine, and heady, diſcretion and Temperance ought to regulate the uſe of it; for being too frequently drank, or in too great Quantity, it may prove of ill conſequence: To which purpoſe, moſt of thoſe Obſervations we have made upon *Canary*, may alſo conveniently be referr'd unto this ſort of Wine. And though I am forced to uſe *Repetitions* ſometimes for the *Readers ſake*, I take no delight therein for my *Own*.

CHAP.

CHAP. XXI.

Of White-Wine.

White-Wine is a brave clean brisk Drink, if moderately taken; it *begets Appetite* and *purgeth by Urine*; yet it contains two Qualities that are not friendly to nature, especially if frequently drank, *viz.* *Heat* and a *keen Sharpness*, whereby if *Temperance* be wanting in the Drinkers thereof, it will quickly kindle and irritate the central Fires of *Mars* and *Saturn*, which will not only indispose the Body and Spirits, by putting them into an unnatural flame; but in some Complexions generates an hard gritty matter or substance both in the Reins and Bladder: Therefore this, as well as the other *Wines*, ought to be well allay'd with *Water*, which will bravely moderate, cool and sweeten the hot sharp Properties thereof, and bring them near the Equality; and then, *viz.* when this sort of *Wine* is thus allay'd,

Two thirds of Water to *one of Wine*, it is one of the beſt Stomach-drinks that I know; for it powerfully *helps Concoction, waſhes and cleanſes all the Paſſages and Veſſels, and begets Appetite, and gallantly purges by Urine.*

But if too frequently drank alone, as the cuſtom of moſt is, then it heats the Blood and fumes into the Head, and after a little cuſtom of drinking, is ſo far from being a *Whet*, (as our Tavern-haunters, to excuſe their Morning-Debauches, call it) that it dulls the edge of Appetite, and hinders Concoction, and breeds the *Stone* or *Gravel* by its ſharpneſs and heat, and yet at the ſame time purges powerfully by Urine, by reaſon of its pure thin ſpirituous and Balſamick Vertues, but notwithſtanding that Torrent of Urine, it leaves behind it an hot harſh or gretty Subſtance, which in ſome Natures or Complexions doth generate an hard ſtoney ſubſtance; and indeed all ſorts of Drinks or Foods in which either hear or ſharpneſs doth predominate, are not proper nor Healthy to be frequently drank or eaten; for all ſuch things do by degrees awaken and

ſtrengthen

ſtrengthen their like Properties in the Body, ſtealing on them, as it were, inſenſibly, till ſuch matter hath gotten ſtrength, then preſently they put Nature into an unequal Motion; for which cauſe all *Old Wines*, (which ſome ſo much love and commend) are injurious; for the longer any Wines are kept after they are fit to drink, the clearer, ſharper, brisker and hotter they become; for length of time does, as it were, digeſt or waſte the ſweet Balſamick Vertues, by which they become more ſharp, harder and nearer to the ſtrong original Spirit: Therefore all *Old Wines* and *Stale Drinks* do more heat the Body, and ſooner irritate and awake the natural Heat, than New; it being a grand Error for any to imagine that *New Wine* or *Ale* is not ſo good or wholſome, or does not afford ſo proper a Nouriſhment as *Old Wine* and *Stale Beer*; for indeed the former is far to be preferr'd before the latter; for the milder, ſweet and friendly any Drink is, the more true Nouriſhment it affords both to the Body and the Spirit; and the Reaſon why ſuch Liquors do not ſo ſoon and ſo much

much heat the Body and irritate the Spirits, is becauſe *New Mild* or *Sweet Liquor* contains more of the balſamick Body, which does qualifie, and as it were captivate the fierce original Spirit, ſo that it can hardly be taſted or perceived. Not but that in all New or Balſamick Drinks, whether *Wine* or *Ale*, there is contained a far greater quantity of Spirits than in *Old Wine* or *ſtale Beer*; for the more gentle and the ſweeter any Liquor is, the more Spirits it contains, as all that are verſed in Diſtillations well know; for ſuch as make Spirits of *Mault-Drink* do always diſtil *Ale*, not *ſtale Beer*. And ſo in boyling ſtrong ſweet *Wort*, it ſhall waſte more in quantity in one hour, than *ſmall Wort* will in three; And wherefore is this? Only becauſe the ſtrong ſweet Wort has a greater Body, mild, friendly and Balſamick, containing a larger quantity of pure Spirits, that will not endure the Violence of Boyling without Evaporation.

Likewiſe, the older any ſort of Drink is, the leaner it becomes; for as the ſweetneſs digeſts by length of time, ſo the original hot fierce Spirits

ſeem

ſeem not only to be more in quantity, but ſtronger too, but it is not ſo, only the ſweet pure Body or friendly Quality is weakned or digeſted by long keeping, which was the Allayer or Moderator of this hot Spirit; for a quart of *New Ale* contains more Spirit than a quart of *ſtale Beer* that was *originally* of like ſtrength and ſweetneſs; the ſame is to be underſtood of *New* and *Old Wine*, and other Drinks. For which Reaſons we conclude *New Wine* is far more wholſome, healthy and agreeable to Nature than *Old*; And *Ale*, when well-brew'd, and according to the Rules ſet down in our *Way to Health, &c.* is to be preferred before much boyled or ſtale Beer, and ſo of other Drinks, eſpecially by all ſuch People as are ſubject to the *Stone* or *Gravel*, who muſt obſerve to drink mild gentle friendly Liquors, that are neither ſharp, keen nor hot in operation, as *middle Ale*, *Water* and *Wine*, and *Water*. The ſame Rule they ought to follow in their Food; for ſome ſort of Victuals are altogether as apt to generate the *Stone* and *Gravel* as any ſorts of Drinks, if not more; Therefore

all

all ſuch Foods and Drinks as are of a middle Nature, and neareſt the Simplicity, are always ſafeſt, as to Health, and for preventing all kinds of Diſeaſes.

CHAP. XXII.

Of Rheniſh-Wine, *its Nature and Operation.*

THis ſort of *Wine* is a kin to *White-Wine*, but more ſubſtance, a brave noble Juice, an excellent *Cleanſer of the Stomach*, whereby it begets Appetite and helps Concoction. Nevertheleſs it is endued with an hot ſharp Quality, which when the ſame is too plentifully drank, heats the whole Body, and is apt to precipitate the Drinkers thereof into *Feavers*; and as for ſuch as by their Complexions are any thing ſubject to the *Stone*, it will help forward the generation thereof; for though this *Wine* doth naturally purge by *Urine*, yet there is in it an hot or harſh Quality, that heats the Blood

Blood and congeals the Humours with a *Saturnine* or gretty Substance; for all sorts of Drinks and Foods in which the hot sharp Quality does predominate, are friends to the generation of the *Stone* and *Gravel*: But as every thing has in it a latent Poyson, and yet carries always above it its own *Antidote*, if wisely handled; so if this sort of *Wine* be discreetly mixed with *Water*, and drank only with Food, or when Nature require, then it will prove one of the best sorts of Drink, not only to *beget Appetite*, *help Concoction*, and *cleanse the Stomach*, but also prevent the generation of the *Stone* and *Gravel*; for this Drink does *Purge by Urine*, as much, if not more than any other. The truth is, all sorts of *Wine* drank in Health ought to be allay'd with *Water*, or otherwise taken very sparingly; for there must be a sympathetical agreement between the Meats or Drinks and Nature, both in number, weight and measure, or as near as may be, or else the Tranquility and Health of the Body and Mind cannot be continued; but such as are ill or faintish may drink now and then a Glass of intire to great advan-

advantage of their Health, being the best of *Cordials*, if used with discretion.

As for *Old Hock*, a sort of *Rhenish*, of which some will now and then boast, that it is twenty or thirty years old, I will only say, that then it has been kept seventeen or twenty five years too long. The keeping of Wine to that Age was only to gratifie Conceit, Vanity, Ostentation and a drunken Humour, and to offer the greater Violence to Nature; for how improper all such very *stale supernatural Wines* are, we have mentioned in the last Chapter. And if People would be but so kind to themselves to observe the Distempers of their Bodies, and what *feaverish Heats* they labour under after the drinking of such *stale Liquors*, they would certainly for the future forbear them.

CHAP. XXIII.

Of Claret, *its Nature and Operation.*

CLARET is a good Stomach-Wine, of a brisk chearing Operation, the moderate use thereof helps Concoction, and begets Appetite, but it purgeth not so much by Urine as White-Wine, being of a rough or harsher Nature, but of the two more agreeable to *English*-men's Stomachs; if healthy strong People drink frequently of this Wine, 'tis apt to make them fat, phlegmatick, especially such as therewith use little Exercise, as Gentlemen, Citizens, and the like; for no Creature, Man or Beast, will be fat, except they be given up to Idleness and Superfluity; 'tis true, some People, and some Beasts will with the same Meats and Drinks be more full and fleshier than others, but not fat: Others that use Exercises, and but ordinary Food, seem to be fat, but

for

for the moſt part the ſame is a Diſtemper, as watry dropſical Humors, which in ſome puff up the Members and ſwell the Body; but the chief reaſon Claret-Wine makes Gentlemen, Citizens, and the like, fat, is for want of Exerciſe, and by its agreeableneſs with the Stomach, which ſharpens the Appetite, and opens the Veſſels by its rough harſh quality, whereby they are inticed to eat great quantities of fat rich Foods and ſo paſſing their time without due labour, they become over-grown with Fat, like cram'd Capons (their beloved Diſh) or Swine in a Stye.

Yet it muſt be acknowledgeded, that Claret is the beſt of Wines, for thoſe that eat abundance of fat Fleſh and ſucculent Foods, for by its rough keen quality, it digeſts and ſeparates ſuch oyly Foods, as many of our *Engliſh* Epicures too frequently gormandize, which milder ſweeter Liquors cannot do, as *Canary*, *Ale*, or the like; for this cauſe many that eat ſuch fat Foods and Sawces made with Butter, do ſo much deſire briſk ſpirituous Drinks, finding that ſuch Liquors do beſt digeſt them.

But

But yet they are to know, that the frequent use of such Drinks will weaken the natural Heat, so that by degrees the Appetite of such People grows dull, and the Vessells of the Stomach are contracted, and then their Stomachs will desire still more and greater quanties, and to drink them oftner, till at length Health is utterly subverted, and Nature debilitated; for (I cannot say it too oft) the frequent use of all spirituous strong Liquors, being unequal in their parts, do in a little time beget the like Inequality in the Elements of the Body, and instead of preserving Health destroy it; for there cannot be a better thing than a glass of Claret, or a dram of Brandy, or the like, now and then when People have eat too much in Quantity, or Foods too fat or gross in Quality; but I know no necessity for those Spurs and Helps, except to such as lead idle gluttonous Lives, but for others who feed on plain simple Foods and middle Drinks, and use proper Exercises, and keep within the Bounds of Moderation, they shall have no need to drink a glass of Claret before Dinner as a Preparative,

tive, nor a dram of Brandy after for a Reſtorative of their natural heat, to help it concoct their ſimple natural Foods; for ſuch innocent natural Diet will maintain the natural Heat in great Vigour, eſpecially if the friendſhip and advice of *Temperance* be obſerved; but if Temperance be wanting, then the neceſſity which men do thereby bring upon themſelves by drinking of *Claret*, does ſufficiently revenge it ſelf upon their *Bodies* as well as *Purſes*; for it *heats the Blood, ſends Fumes up into the Crown, deſtroys the vigour of the Natural Heat, awakens the central Fires, makes the Stomach* (by its continual uſe) *flat and dull*; by which means, Drinkers of this Wine can faſt long, neither can they eat heartily with Appetite, except they do faſt a conſiderable time, which gives a further occaſion to a *phlegmy Fatneſs*, which many of its common Drinkers are ſubject unto; for thoſe Perſons that are of the *Phlegmatick-Melancholly*, *Phlegmatick-Sanguine*, or *Phlegmatick-Chollerick* Complexion, if once they get the habit of drinking this ſort of Wine, though they do not well love it, yet their Nature will ſeem

to

to require it, ſo that if their *Purſe* be but ſtrong enough, they muſt have a Glaſs or two or three before Dinner, to clear their Stomachs of that groſs ſlimy matter which their *Over-Night's Debauches*, or ſuperfluous *Evening Draughts* have occaſion'd and left behind, and four or five Glaſſes *at Dinner*, as a ſpur to force it down, and five or ſix more *after Dinner*, with a *File* of *Pipes of Tobacco* to help Concoction.

This is the Trade which ſome *Gentlemen*, and too many *Citizens* drive, which not only *waſtes their Eſtates*, and *deſtroys their Health* (which is the greateſt Enjoyment in this World) but alſo *becloud their Intellectuals*, *ſtupifies their Senſes*, deſtroys that true natural Pleaſure of eating and drinking, which is one of the greateſt where Health is, and a well-prepared Appetite, joyn'd with a clean Stomach, free from *Obſtructions*; for he that has a *full-ſpread Table* every day of various ſorts of *Rich compounded Foods*, with *ſtrong Drinks* and *Wine*, is a Thouſand times more weary and glutted with it, and hath nothing of that pleaſure which the *Poor Man* (who eats his

his *Bread* and *Cheese* in the *Sweat of his Brows* under an *Hedge*) enjoys.

Nothing so much cloys and oppresses the Appetite and Stomach as always to have varieties of *Flesh* and *Fish*, *compounded Sawces*, *Puddens*, *Pyes*, *Broths*, *Bisques*, *Oglio's*, and the like *Extravagant Furniture* of *Gluttony*, enricht with *East* and *West-Indian Ingredients*, and follow'd with heaps of *Sweet-Meats* and *lucious Fruits*, and other *Kickshaws*. This all that use such Intemperance, may know by their own woful Experience, and by the great number of Diseases, they do through Wantonness contract, and yet (their *Brains* being sunk into their *Bellies*, and their *Understandings buried* in the *Ordure* of their *swelling Paunches*) they have not the wit to consider it, but finding their *Stomachs dull*, *weary*, and apt to *loathing*, never thinking of the true cause thereof, will needs go about to mend this *defect of Appetite* by *invented New Dishes*, and more *Poinant Sawces*, and greater *variety of Compositions*, foolishly imagining thereby to cure all, as if they would *quench Fire with pouring on Oyl*; for too much of this was

indeed the original cauſe of their Grievance.

Therefore let all Men, that prize the *Health* either of their Bodies or Minds, fly ſuch Exceſſes, and the *Pomp* of *Gluttony* as they would do the *Peſtilence*; and for ſuch as have a deſire to drink of this *charming ruddy Wine*, they ought to allay and mix it with Water, *Two thirds Water* and *one Wine*, but if you drink it commonly or frequently, then *three fourths Water* and *one Wine*, will be enough, which will be an excellent Drink to *beget Appetite* and *cleanſe the Stomach*; it alſo *Purges powerfully by Urine*, *cools the Body*, *makes the Blood thin and fine*, whence proceed *brisk lively Natural Spirits*, *Senſes*, *Intellectuals*, *Diſpoſitions* and *Inclinations*.

CHAP.

CHAP. XXIV.

Of Cyder, *its Nature and Operation.*

CYDER, if well made and fermented, is a fine brisk or quick Drink, and that is beſt which is made of good ſound and proper Apples, of which there are various ſorts, as *Redſtreaks*, *Pippins*, *Pearmains*, *Gilly-flowers*, *Golden-Pippins*, and many others well known to the Makers of *Cyder*, and therefore needleſs here to enumerate. But this ought to be noted, that the Apples you intend for Cyder, be they of what ſort ſoever, ought to be ripe before they are gathered, and afterwards to lie in an open Airy Room for two, three or four weeks, in which time, by the Apples ſweating, the phlegmatick raw Quality will in ſome degree be digeſted, which will render your *Cyder* ſweeter, of a better Body, and more Balſamick than that which is made of Apples either unripe, or made

into Cyder as ſoon as they are gathe
ered.

Note further, that thoſe that would
have a ſweeter, ſtronger and better bo
died Cyder than ordinary, ought i
ſome degree to obſerve the Rules a
are uſual in Brewing, *viz.* not to pre
your Apples too hard, as commonly i
done, but to half preſs them, and the
put them by for a *ſmaller Cyder*; fo
the firſt that runs off, when you d
but gently ſqueze your Apples, (a
flowing almoſt of its own accord) i
much ſweeter, and more balſamic
than that which is preſſed forth wit
violence from the harſh centre of th
Fruit, and conſequently is ſtronge
and more Spirituous; as from th
Mault, that liquor or Wort which
runs off firſt is many degrees bette
than the latter; for though it muſt b
confeſſed, the caſe is not altogethe
the ſame, becauſe the Mault has paſſ
through ſeveral Digeſtions, which hav
open'd the *Cloſſet of Saturn*, and ſe
the *ſweet ſpirituous Qualty* at liberty
juſt upon the Wing, by which it re
dily gives forth its good Vertues, ye
the Analogy holds in Apples and othe

Fruits

Fruits (*for Nature's Operations are uniform, he that rightly understands one Link, will easily comprehend the whole Chain*) for if you observe, you shall find, that any sort of Fruits will, when any violence is offered to them, first give forth their more sweet Vertues and pure spirituous Qualities, as if you bite a piece of Apple, will not the sweeter and more pleasant Juices be extracted first? And so by degrees yield that which is harsher and more unpleasant? The astringent Properties of *Saturn* and the hot bitter harsh Qualities of *Mars* are the first and last in all Vegetations: The same we find in the Stomach (*Nature's Laboratory*) does not she separate and extract all the Balsamick and good Vertues first, to the supply of Nutriment for all parts of the Body? As you may perceive if you give your Stomach any occasion of *Casting*, if it be within an hour or two after you received your Food or Drink, then it will be somewhat sweet, very tollerable, and come up easie, but if this Puking happen long after, as seven, eight or ten hours, then it will be very nauseous, bitter,

sour, and of various Colours, as *Yellow*, *Green*, and the like, whereby 'tis evident that the bitter parts are drawn away first.

So if *Apples* be pressed hard, there is forced out an hard, harsh, astringent, sour Property, which may cause such *Cyder* to ripen sooner, and be thereby fit to drink in a shorter time, but it will also cause it to fret, or become of a keen sharp Nature, and often causes it to *sour*, more especially if such *Cyder* shall be put on a fresh ferment by Carriage, either by Land or Sea.

Now to know when you have drawn enough from your first gentle pressing, the best way will be to taste your Juice as it comes from the Press, and when it begins to taste any thing harsh, unpleasant or bitterish, then hold your hand as to that, and keep the Juice of the latter pressing by it self, as Brewers and Housewives do their latter Wort.

If this course be duly observed, your first running from the Press will make a *Noble Balsamick Cyder*, altogether as good as *White-Wine* or *Claret*, and perhaps better than either of them for

our

our *English Bodies*, If drank temperately. And as it will be thus much better than your *common Cyder*, ſo it will keep longer from being ſour, ſharp or eager, and conſequently continues more friendly to Nature.

Another, or new way to make Cyder.

Take the firſt or ſecond Juice you preſs out of your Apples, and put it into a Kettle or Copper, and make it ready to boyl, or boyling-hot, but not boyl, then put it into Coolers for that purpoſe, as you do in Brewing Ale or Beer, and when it is at the degree of coolneſs, as is uſual for Wort, when ſet a working, then put a convenient quantity of Yeaſt or Barm to it, and let it work, obſerving the very ſame Method as is done in working and tunning up *Beer* and *Ale*, and when it hath done working ſtop it cloſe up.

This will be a brave full-bodied wholeſom *Cyder*, keep very well, and drink pleaſant and mellow; for this heating and fermentation does digeſt that crude phlegmy Quality which

makes *Cyder* drink lean and ſharp, from which alſo it often gets a ſour Quality.

But if you would have your *Cyder* to keep long, or draw as *Beer* and *Ale* does, and not grow flat for a Month, two or three, then when you have heat your Juice or Liquor, as aforeſaid, ſo that it begins to be hot, put in what quantity of good *Hops* you think fit, and let them infuſe a full half hour, but let it not boyl, and then ſtrain it as you do Wort, and put it into your Coolers, and when cool ſet it a working, as before directed; But therein obſerve two things, 1. That you do not let it ſtand too thick in your Coolers, 2. Nor put it in to working before it be ſufficiently cold; for if either of thoſe Accidents happen, it will cauſe the irritation or awakening of the *Saturnal* and *Martial Poyſons*, which will deſtroy the *Balſamick Vertues* or *Sweet Quality*, by cauſing it to ferment too fiercely, which is called *Fretting*, and cauſeth all ſorts of Drink to grow hard and ſtale in a ſhort time.

This

This laſt ſort of *Cyder* will not only drink pleaſant, with a good Body, but will alſo keep a long time, and draw or run good as long as *Beer* or *Ale*, and not flatten, as is uſual for *Cyder*; ſo that you will not be obliged to the trouble of Bottling it, which for Families, and the common uſe of an Houſe, is tedious and chargeable, and not ſo wholeſom, as I have demonſtrated in my *Way to health*, in the chapter of *Beer* and *Ale*.

Note, that you may *Boyl your Cyder*, either ſmall or ſtrong, and uſe the ſame Order as common Brewers do in making of *Beer* and *Ale*, and ſome People of late years do manage their *Cyder* accordingly; but in my opinion it is not ſo good as that which is made either without boyling or heating at all, or that which is only heat, without boyling, as is before mentioned; Not but that which is boyled may be made very good, and to drink, full and ſatisfactory to the Stomach, but ſtill the former is to be preferred before it.

No ſort of *Cyder* ought to be kept above *One Year*, if the Drinkers there-

of regard their healths, though it may be kept several years in Bottles, and drink pleasing to the Palate of many People, especially such as have dull flat crasie cold Stomachs, but as I have told you already, no stale Drinks, whether *Wine*, *Cyder*, *Beer* or *Ale*, are so homogeneal and profitable to Nature as those that are Newer, provided they be first sufficiently fermented; for the longer any fermented Liquors are kept after they have obtain'd to proper ripeness and clearness, the harder, keener and sharper they grow; and therefore are not so agreeable and friendly to Nature as milder, fatter, or full-bodied Drinks; for every thing being come to its mature Age, does by degrees tend towards the centre, and decline; for there is no standing still in the operations of Nature. Thus in all Drinks the keeping them a proper time after they are made, does digest a gross phlegmy Quality, which would make it drink fulsom or nauseous to the Palate and Stomach, which a little Age consumes, even as it comes to pass in all Herbage, as *Hay*, which when new cut down is sweet and fain-

tish

tiſh in compariſon of what it will be when it has lain half a year or more in the Rick or Mow, but if ſuch Hay lie too long, *viz.* three, four or ſeven years, then it becomes dry, harſh, and of leſs Vertue and Subſtance, and in no reſpect ſo good, as in its proper time: So when fermented Drinks have reached to a proper degree of Age, or digeſtion of the more unpleaſing and phlegmatick Juices, then if it be continued much longer, it goes as faſt backwards towards its Original, and the ſweet Body or Balſamick Vertues are by degrees waſted, and as it were, eaten up by the fierce hungers and eager properties of the dark original Forms, *viz.* of the *Saturnine* and *Martial Natures*, which are greedy devourers of the amiable ſweet Balſamick Body; for the harſh aſtringent bitter fierce Qualities of Nature are always and in every thing the firſt and the laſt; Are not your curious delicate well-taſted Apples in the beginning of their generating, or whilſt they are young and green, harſh, aſtringent, bitter, ſour, and very unpleaſing both to the Palate and Stomach, affording

a Juice or Nouriſhment altogether as ungrateful to Nature? But through the ſweet Influences of the Cœleſtials and Elements, the *Solar*, *Jovial* and *Venerial* Qualities are awakened and ſtrengthned to that degree that by their benigne Particles they moderate, allay and qualify both the aſtringent, bitter and ſour harſh Properties, ſo that each of them does with an hearty and corteous friendlineſs incorporate and imbrace each other, whence does proceed that lovely pleaſant Taſte, Smell and Colour, which being once become full ripe, if they be kept much longer they will decay and fall into Putrifaction, and neither be pleaſant or wholeſom, and juſt ſo it is with the Liquor that comes from them after its kind; if it be kept too old or ſtale, it proves injurious to Health, being of a hot tart keen Nature and Operation, which heats the Blood, irritates the pure Spirits, cauſing wearineſs and hot Indiſpoſitions to poſſeſs the whole Body, and generating various Diſeaſes, according to the Nature of each Conſtitution and Complexion, it being Ignorance, Vanity and Cuſtom

that

that have and do make ſo many provide and uſe ſuch *over-ſtale Liquors*, not that ever any found any real benefit thereby; for 'tis a never-failing truth, *That all ſorts of Drinks are beſt whilſt the pure volatile Spirits are ſtrong, and the balſamick Body potent*; and that the ſame is not only the wholſomeſt of all others, but the moſt pleaſant too to the Palate and Stomach, and in every reſpect more agreeable to the needs and operations of Nature.

CHAP. XXV.

Of Mum, *its Nature and Operation.*

MUM is a brave *Balſamick Liquor*, very wholſome for *Melancholy Phlegmatick* Complexion'd People, if they obſerve the Rules of *Temperance, viz.* To drink it ſparingly, as alſo for thoſe whoſe Food is dry, hard and lean, as *courſe Bread, ordinary Cheeſe, Flower'd Milk, Herbs, and lean Pottages.* But this ſort of Drink contains

contains another Species or Property, *viz.* It is of an *hot ſtrong Nature*; It *dulls the Appetite*, ſends *fumes into the Head*, and is nothing ſo good, healthy and wholſome as clear *well brew'd Ale*; for being much boyled with the *Martial Ingredients*, they do not only ſuffocate, evaporate and deſtroy the pure thin *ſubtle ſpirituous parts*, but it thereby becomes of a thick groſs tough ſubſtance, and conſequently harder of Concoction, ſo that the Natural heat cannot ſo eaſily ſeparate and digeſt it, as other clearer finer Drinks, as *Ale*, *Cyder*, *Wine* and *Water*, and the like: For this cauſe, it is not good for ſuch as live at eaſe, and *eat fat rich compounded ſtrong Food*; for it naturally *heats the Blood*, and makes it *thick*, *generates heavy dull Spirits*, whence proceeds *hot unpleaſant Diſpoſitions*; for it being unequal begets the like *Inequality*, both in Body and Spirits, ſo that the common uſe of it lays Foundations for Diſeaſes, more eſpecially in *Choleriek and Sanguine Complexions*, and all *Children* and *Young People*.

CHAP.

CHAP. XXVI.

Of Coffee, *its Nature and Operation.*

COFFEE is a new Liquor, invented by the *Turks* and *Heathens*; for being by their *Alchoran* or *Law* prohibited all *Wine*, they wanted ſomething to ſpend their time in, and be a Companion to their *Tobacco*, of which in late years they take great Quantities, and therefore gratified their Appetites with this Liquor, which in few years is grown into much Eſteem and Practice amongſt the *Engliſh*, more becauſe it is a *New far-fetcht drink*, than for its *Vertue*, though it muſt be acknowledged to be one of the moſt Innocent and harmleſs drinks that is uſed in *Publick Houſes*, and brings the *leaſt Inconveniency* to the *Drinkers* thereof, only it *waſtes precious time* and occaſions many diſcourſes which were better let alone.

This

This sort of drink ought not to be used, but in a *Physical way*, by such as are troubled with *Fumes* and *Dulling Vapours* that fly up into the *Head*, and thereby *stupifie the Senses*; also it is profitable for such as have brought upon themselves such distempers by too large drinking of *Wine* and *strong Drink*, or by *Weariness*, *Labour* or *Fasting*, and for such as are *troubled with the Head-Ach*. But for others that are well, and not troubled with any of the aforesaid *Inconveniences*, they ought not to addict themselves to the frequent sipping of this *Black Broth*, though there is not so much mischief to be apprehended from it, as from *strong spirituous drinks*. Yet it is not without its Inconveniencies; For Nature does not effect any kind of *Inequality*. Now *Coffee* is a *Saturnine* and *Martial drink*, it derives it *sooty Colour* and *nauseous Taste* from *Saturn*, and its *Bitterness* from *Mars*; For the *Jovial Solar*, and *Venereal Properties* are destroyed in the preparation, or making it into *Powder*, that is to say, the *pure subtle* or *Volatile Spirits* and *Oyly Balsamick Vertues* are suffocated, consumed or evaporated,

ted, by the *harſh Fire*, by which it becomes fixt in the properties of *Saturn* and *Mars*, and for that cauſe prevents *Fumes* from *flying up into the Crown*, or at leaſt it ſends none; For all things in which the *pure flying Spirits*, *ſweet Oyly Vertues* and *Natural Colour* are deſtroyed by Preparations, are of a dull heavy Nature and Operation, and of no good Smell, Colour nor Taſte. Therefore this Liquor dulls the Appetite, and if frequently drank, obſtructs the Stomach, and generates evil Juices.

One of the chiefeſt Reaſons why the *Turks* at firſt invented and made *Coffee* a common Drink, was to allay the *Fumes* and *ſtupifying Poyſonous Vapours*, cauſed by the common eating of *Opium*, which ill cuſtom moſt of them are ſubject unto. Now *Opium* is apt to diſorder the Eaters thereof by awakning the Natural Spirits, and then *ſtupifying* and *beſotting* them, even as the ſuperfluous drinking of our *Wine* and *ſtrong Drinks* does; For thoſe *Mahumetans* being forbidden the *Intoxicating Juice of the Vine*, had an itching deſire to diſorder their Brains ſome other way,

way, ſo fond is *depraved Humane Nature* to make it ſelf mad (as we ſee by the *Indians*, when once they have taſted *Rum* or *Brandy*, how paſſionately they will beg for more, crying, *A little more, and then to ſleep*) ſo at laſt they found out this way to Debauch themſelves with eating of *Opium*, whoſe Poyſon by cuſtom and frequent uſe they have rendred eaſie and familiar to them, as alſo they and moſt of our People have done *Tobacco*, whoſe predominant Quality does likewiſe ſtand in the ſame *poyſonous Root*; But to *allay the ſtupifying fumes* and *Vapours*, which *Opium* and *Tobacco* ſend up into the Head, they frequently drink *Coffee*; for the Invention of this Liquor was not for any pleaſure, as moſt other Drinks have been, as *Wine*, *Ale*, *Beer*, *Cyder*, and many others, which do not only exhilerate the Spirits, but are of a moſt pleaſant Taſte; whereas *Coffee* altogether on the contrary, is very diſtateful to the Palate.

Would Men but be ſo kind and Friendly to themſelves as to obſerve the *Rules of Temperance and Cleanneſs*, a very little *Coffee* would ſerve, though

it hath it uſes in a *Phyſical way*, as is before mentioned, and no otherwiſe, it being an improper and unequal drink, therefore not good for Common uſe or at every turn daily, or two or three times a day, as now a days many Thouſands amongſt us, eſpecially in *London* and great Towns do.

It is further to be noted, that ſeveral of our *own Grains* will make not only as good *Coffee*, but in every particular like this ſort, both in *Smell*, *Colour* and *Operation*, if it have the ſame preparation; for the ſpecies of *Coffee* before it is prepared is of a *white Flowery ſubſtance*, as our Grains are, and if you take *Wheat*, *Barley*, *Rye* or *Oats*, and prepare it in every reſpect as you do *Coffee*, it will have a like *Taſte*, *Smell*, *Colour* and *Operation*; for there will only remain or lie hid in a *Saturnine Powder*, the fixed Salt, which no fire can deſtroy, and this too will ſtop or repreſs fumes and vapours as well as the other, but whoever uſes either of them frequently and wantonly, the *Phyſical vertues* thereof to Him or Her will ceaſe, and have little or no effect, and therefore

were

were it palpable that men in general are ſet upon *Conceits*, and wedded to *Humours* and *Cuſtoms*, and mad after things *new* and *Forreign*, it would be a wonder to ſee ſuch ſwarms of People ſo fond of this *nauſeous exotick Liquor*, which always carries its own *Brand* along with it; do but conſider its *Taſte*, *Colour* and *Smell*, and compare the ſame with proper and agreeable drinks, as *Water*, *Ale*, *Beer*, *Cyder* and the like, how vaſt is the difference? Has not *Water* (that *univerſal Mother of all Drinks*) a pleaſant friendly mild or meekly *Taſte*, and to undebauched Palates, the moſt grateful of all Liquors, of a *clear Whitiſh Colour* and *Aiery Smell*, and agreeable to all Creatures, becauſe the four *Qualities* there ſtand and have their Operation near the *Equality*? Is not *Ale pleaſant*, *ſweet*, *brisk*, *ſpirituous* or *Balſamick Taſte*, its *colour Solar* and *Jovial*, with a comfortable ſmell? The ſame is to be underſtood of all other proper Drinks, whereof the moderate uſe does *chear*, and *refreſh the Spirits*, and maintain *Health* and *Strength*. But *Coffee* has none of theſe inviting properties, for its natural Vertues are burnt

burnt up and totally destroyed in the preparation; Its *lovely White* and *Yellow Colour*, which proceed from *Venus* and *Sol* are turned into a *Saturnine Black*, and its *sweet Spirituous Taste* into a *nauseous fulsome Bitter*, with a *smell unpleasant*. And therefore the Drinkers thereof are forced to drink it very hot, to hide the *ungrateful Taste*; whereas Heat destroys the pleasant Taste of proper and Natural Drinks. And for this reason *Coffee* is *dull on the Palate* and *Stomach*, very apt to *obstruct the Passages* and *hinder Digestion*, and ought not to be drunk but in the way of *Medicine*; for there is as much and more reason for any Person to burn *Wood*, *Herbs* or *Grains* to *Ashes*, and then take those *Ashes* and infuse them in hot Water, and when 'tis settled or clear, to drink it; For such sorts of Drinks are *Medicines proper* for several Diseases, but by no means to be drank as common Drinks In a word, *Coffee* is the *Drunkards Settle-brain*, the *Fools Pastime*, who admires it for being the Production of *Asia*, and is ravisht with delight when he hears the *Berries* grow in the Desarts of *Arabia*, but would

not

not give a farthing for an *Hogſhead* of it, if it were to be had on *Hampſtead-Heath* or *Banſtead-Downs*; 'tis the *Source* for *News*, the *Buſie-mans Recreation*, and the *Idle mans Buſineſs*, *The Lazy Prattlers* colourable pretence to ſpend his *Money* and more pretious *Minutes* vainly, and whilſt he is cenſuring his *Superiors*, and *New-vamping* the *Government*, his *Wife* wants *Shoes*, and his *Children* cry for Bread. But ſince the Indiſcretion of the Age has rendred Sipping and Tippling almoſt neceſſary to Bargains and Buſineſs, and that men, eſpecially in Cities and great Towns, many times cannot ſo conveniently tranſact their Negotiations, nor diſcourſe their private Affairs, as in ſuch places where there is Liquor ſold, a *Diſh of Coffee* now and then to be drank by an healthy Perſon, will not hurt him, nor make any variation, the quantity is ſo ſmall; but drinking of it frequently, and ſmoking *Tobacco* therewith, is injurious to Health; yet ſtrong ſound Bodies may drink or eat improper things, for continual cuſtom will thereby render them leſs hurtful, eſpecially if they be but ſmall quantities

at

at a time. However, the beſt and ſureſt way for every one, is to let ſuch *Forreign Curioſities alone*, and to take ſuch Meats and Drinks only as are proper in Quality and therewith not to over-charge Nature in Quantity.

CHAP. XXVII.

Of Tea, *its Nature and Operation.*

TEA is another Forreign Drink, the uſe whereof hath not been long known in *England*, the beſt that can be ſaid of it is, That 'tis a pretty innocent harmleſs Liquor, it hath an opening Quality, and *purgeth by Urine*, but not ſo much as many of our own *Country-Herbs*, and its great eſteem is not from the more than ordinary Vertues that it is endued withal, but chiefly for *Novelty-ſake*, and becauſe 'tis *Outlandiſh*, and *dear*, and *far-fetcht*, and therefore admired by the Multitude of ignorant People, who always have the greateſt eſteem for thoſe things they know not. The truth is,

our

our Herb called *Dandelion* (that is in Engliſh, *Lyons Tooth*, becauſe of the ſimilitude of its Leaf) being gathered according to our Directions in *The Way to Health*, &c. and infuſed in boyling hot Water about half an hour, and then the Liquor poured from the Herbs, and ſweetned with fine White Sugar, is a far better Drink than *Tea*, though the latter coſts ſixteen or twenty Shillings a Pound, whereas the former may plentifully be had by moſt people for gathering, and is of far more uſe and vertue; for it *cleanſeth the Stomach*, and powerfully *purgeth by Urine*; its natural Taſte is a moderate *Bitter*, which being allay'd by *Sugar*, becomes as grateful, if not more than the beſt *Tea*.

There are ſeveral other of our common Herbs that will perform the like, which I ſhall not trouble the *Reader* with in this place, only this I muſt tell you, that *Sage*, *Penny-Royal*, *Mint*, *Mother of Thime*, and *Garden Thime* being gathered and dryed in their proper Seaſons, and preſerv'd in Baggs, will make more ſuitable Drinks for our

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Conſtitutions, and anſwer the end of Nature's wants to a greater advantage than *Tea*.

CHAP. XXIII.

Of Herbs *and* Sallads, *both boyled and Raw.*

THere are various ſorts of *Herbs* and fragrant *Flowers* that are endued with moſt excellent Vertues, many of which are ſo raviſhing and ſublime, that with the favour of a Metaphor they may be called, *The good Food of Angels*; and therefore they were the only Food for Man in the beginning, when he remained in his Angelical ſtate; for till he defaced the Image of God wherein he was created, every *green Herb* and *Seed* was his Meat, and ſhould have been to this day, if he had continued in that heavenly Condition he was created in and to; but ſo ſoon as he ſuffered his Deſires to wander after Vanity, then immediately the original Wrath got maſtery, and the

divine Moderator became weak and impotent, whence arose that desire after *Blood* and *Flesh*, in which that outward Life stands, and has birth from that strong might of Wrath; for the original of all Life stands in Poyson; therefore when Man entred into the Wrathful Nature and unequal Operation of the original Forms, which does cause such greedy Inclinations, not only to eat *Flesh* and *Blood*, but also to *Fighting*, *Killing* and *Oppressions*, both of those of his own kind, and all the inferior Graduates; for according to what Principle and Quality doth carry the upper dominion in man's heart, whether *Love* or *Anger*, such Food, Drinks, Exercises, and all other things he desiers, Nature being always best gratified with that which has the nearest affinity to its self; whence it appears that mens coveting *Flesh* and *Blood*, is a true sign and testimony of their miserable Fall, and that they live under the power of the dark fierce Wrath.—But I have discoursed more of this in my general Treatise, entituled, *The Way to Health, long Life and Happiness*, As also I have there shewed at

at large the excellency of *Herbs*, *Grains* and *Seeds* for Food, whereunto I refer the Reader; and ſhall here only tell you in particular how to make the beſt and wholſomeſt *Salads*, which if practiſed, may much conduce towards the Praſervation of your Bodies in Health.

1. Take *Spinnage*, *Parſley*, *Sorrel*, *Lettice*, and a few *Onions*, then add *Oyl*, *Vinegar* and *Salt*, a good quantity of each to make it of an high Taſte and Reliſh, but let the Salt a little predominate or exceed both the other Ingredients, and eat nothing with it but *Bread*, which is ſufficient and will be much more grateful to the Palate than if you eat *Bread* and *Butter*, or *Bread* and *Cheeſe*, or *Bread* and *Meat*, though all thoſe things may be admitted, when you ſeaſon your Sallad only with *Salt* and *Vinegar*; but it is not proper to eat *Butter*, *Cheeſe* or *Fleſh* with ſuch things or *Sallads* wherein *Oyl* is mixed there being but little affinity in the Radix of *Oyl* and *Butter* or *Cheeſe*, and the natural Heat of the ſtomach doth not like that Food in which there are ſeveral

ſorts of fat things intermixed, of diſagreeing Natures; beſides, Fat is always heavy of digeſtion.

Another ſort of good Sallade.

2. Take *Lettice*, *Spinnage-Tops*, *Penny-Royal*, *Sorrel*, a few *Onions* and *Parſley*, and ſeaſon it as before mentioned, with *Oyl*, *Salt* and *Vinegar*.

Another.

3. Take *Lettice*, *Sorrel*, *Pepper-Graſs*, *Spinnage*, Tops of *Mint*, and *Onions*, and ſeaſon'd as before.

Another.

4. Take *Spinnage*, *Lettice*, *Tarragan*, and *Parſley*, with ſome Leaves of *Balm*. Or, *Sorrel*, *Tarragan*, *Spinnage*, *Lettice*, *Onions* and *Parſley*. Or Tops of *Penny-Royal*, *Mint*, *Lettice*, *Spinnage*, *Sorrel* and *Parſley*. Or *Lettice*, *Spinnage*, *Onions*, *Penny-Royal*, *Balm* and *Sorrel*. Or *Sage*, *Lettice*, *Spinnage*, *Sorrel*, *Onions* and *Parſley*, and ſeaſoned as before.

Another.

5. Take *Sage*, *Penny-Royal*, *Mint*, *Balm*, a few *Lettice*, and ſome *Sorrel*, and

and ſeaſon it with *Oyl*, *Salt* and *Vinegar*, as is before mentioned. This is a brave noble warming *Sallad*, as indeed they all are, but this in a more eſpecial manner.

Another.

6. Take *Lettice*, *Sorrel*, *Endife*, *Celery*, *Spinnage* and *Onions*, ſeaſoned as before.

Another.

7. Take young green Buds of *Colworts*, or young *Colworts*, or *Colwort-Plants*, or a hollow *Colworty Cabbage*, with ſome *Onions*. This is a good Sallad, ſeaſon'd in the ſame manner. Some there be that will make Sallads of hard Cabbage, but they are but very indifferent ones. Nor do I know any way of Preparation that can make an hard white Cabbage wholſome: Many People admire it for its whiteneſs; but though the pure *White* colour in ſome things is of excellent Vertues, it is not ſo in this, becauſe it is not natural for it to be ſo, but it comes to paſs by Accident, that is, becauſe the friendly Element, the Air, hath not its

free Circulation and Influence in and through it which cauſeth it to be ſo *white*; whereas its natural genuine Colour is *Green*. And therefore, if you pleaſe to obſerve it, all white hard Cabbages are more fulſome, and of a ſtronger nature and operation, either raw or boyled, than your open hollow greeniſh Cabbages, and harder of Concoction, and the Liquor in which they are boyled is more nauſeous, and will ſooner putrifie and ſtink than that in which *Colworts* are boyled. Therefore young green Colworts and Cabbage-Colworts, are the wholſomeſt, more cleanſing and eaſier of Concoction.

Another warming chearing Sallad.

8. Take the green freſh Leaves of *Colworts* or *Cabbage Plants*, *Lettice*, *Sorrel* and *Parſley*, *Tarragan*, *Nettle-Tops*, *Penny-Royal* and *Mint*, let the quantity of each be according to your Palate, being ſeaſon'd with *Oyl*, *Salt* and *Vinegar*, it is a brave warming or exhilirating Sallade, if ſeaſoned to the higheſt degree.

Sallads for the Winter.

Take *Colwort-Plants*, *Sorrel*, *Lettice*, *Endife*, *Celery*, *Parſley*, *Old Onions*, (which are far better to be cut and eaten with *Sallads* in the Winter, than Young) and ſeaſon them well with *Salt*, *Oyl* & *Venegr*. This is of a warming chearing Nature, and gives briskneſs to the Spirits, opening and keeping the Paſſages from obſtructions and furring, which in Winter they are moſt ſubject unto; for then, Nature having, as it were, lockt up all her Gates, the central heat is driven more inward, which cauſeth great Appetite of hard, ſtrong, fat and ſucculent Foods, and ſtrong Drinks, which where Diſcretion, Order and Temperance are wanting, ſows the Seeds and lays the Foundation for Diſeaſes, that commonly manifeſt themſelves in the Summer following, which the common and frequent eating of *Herbs* and *Sallads* in the Winter, will in a great meaſure prevent. And though *Herbs* have not ſo much Life and Vigour, nor are ſo much opening and cleanſing in the Winter as in the

Spring, yet all ſuch Herbs as do grow and continue freſh and green, do alſo retain their true natural Vertues and Qualities and being eaten in Sallads, and ſeaſon'd as they ought, have in a degree the ſame operation as at other ſeaſons of the year.

This few People do underſtand or conſider, but cry out, *Herbs in Winter! Who will or can eat them then? they are cold, and very hurtful*——And this fooliſh falſe Doctrine they receive by Tradition from one to another, without any experience or tryal; whereas a Sallad well ſeaſoned and ordered in *December* or *January*, if the ſeaſon prove open and mild, is as chearing, and (being eaten only with good well made Bread) will warm the Stomach as much as two or three Glaſſes of Wine, and is far more pleaſant and natural; for there is a greater excellency in all green Herbs in the Winter, than moſt imagine, eſpecially for old People, and ſuch as are ſubject to Stoppages or Shortneſs of Breath, who inſtead of *Onions* may uſe a clove of *Garlick* in their Sallads, which is one of the beſt ways

ways of eating it, and it will bravely open, chear and warm the Stomach.

Or you may make it thus:

Take *Lettice*, *Spinnage*, *Enaiff*, *Celery*, and cut half an head of *Garlick* amongst it, and then season it well with *Oyl*, *Vinegar* and *Salt*. This is a brave warming Sallet, and very wholsom.

Of the most proper times for eating of Sallads.

Sallads are not improper to be eaten at all Times and Seasons of the Year, but more especially from the *beginning of February* to the *middle or last of June*, for then they are more brisk, lively and powerful then at other seasons, and better able to *Cleanse*, *Purge*, *open Obstructions*, *sweeten* and *purifie the Blood*, and *make pure fine Spirits*; for the frequent eating of Herbs do prevent that pernicious and almost general Disease, the SCURVEY, and all windy Humors that does offend the Stomach. Then again from the *middle of September* till *December*, and indeed all the *Winter*, if the Weather be mild and open, all green Herbs are wellcome

come to the Stomach, and very whol-ſom, becauſe moſt People do then live on hard ſtrong ſubſtantial Food; and moſt that can get them, on hot ſtrong ſpirituous Drinks, which are apt to diſorder Nature, if *Temperance* and ſome *Cleanſing Foods* be not eaten be-tween whiles.

In the Spring, *Nettle-tops*, *Spinnage*, *Corn-Sallet*, the *young Buds* of *Cabbage* and *Colworts* that grow on Stalks, and others of the like Nature, being boil-ed; for though when you eat *Herbs* alone, *as Food*, you ought not to boyl them, yet when you uſe them only as *Sawce*, or a *Corrective* to *Fleſh-Meats*, you may boyl ſuch of them as are pro-per) make a good Sawce for ſuch as eat *Fleſh*; they *looſen the Belly*, help *Concoction*, and conſequently *open Ob-ſtructions*, which the long *Winter* may have occaſion'd; but later in the Spring, as *April*, *May* or *June*, there are ſeveral other excellent Herbs, as *Lettice*, *Sowrel*, *Spinnage*, *Parſley*, *Mint-Tops*, *Penny-Royal*, *Borrage*, *Endiffe*, *Succory*, *Beets* White and Red, and many others in Gardens, beſides divers that grow common in the Fields, as the

Red-

Red-Dock, *Dandelion*, *Comfory*, and the like, which being boyled in plenty of good River or Spring Water, with a brisk Fire (and one of Wood prepares any Food best) and the lid or cover of the Vessel taken off as soon as they begin to boyl, till they are quite boyled, (which will be in a very little time) and then *Butter* melted with *Water* into a thick substance, being put to them, and some *Salt*, and then eaten with *Bread*, or *Bread* and *Flesh*, makes a brave wholsom Food——Touching the Nature of all *Green Pulses*, and that the frequent eating of them does generate crude windy Humours, and thick gross Blood, and are the occasion of several Diseases; see our before-cited Treatise, viz. *The Way to Health, long Life and Happiness, &c.*

How to supply the want of Oyl *in* Sallets, *where Persons do not love it, or cannot have it.*

For seasoning all sorts of green Sallads I have mentioned *Oyl* as a principal Ingredient, and deservedly; for nothing

nothing is more excellent for that purpose, it being called *Sallet-Oyl* from that very use. But whereas some People for want of use, (or by I know not what secret Antipathy) do not love *Oyl*; and others many times cannot procure it, especially here in *England*, I shall here acquaint them how they may furnish themselves to supply the want of it: You must know then, that *Butter* is our *English Oyl*, the neareſt thing we have in affinity to the Nature of *Oyl*, and designed no doubt by Nature to serve our turn instead of it; for no Country yields all things, and yet such is the gracious Providence of God, that every Region affords all things necessary to the Inhabitants; if therefore you melt good *Butter* thick, and pour it upon your Sallad, it will reliſh and suit with it excellently well, and serve very conveniently instead of *Oyl*, being so like it amongst the Herbs, both in shew and Taste, that an ordinary lover of *Oyl* will not doubt but he has it; and he that does not love *Oyl*, may be sure he has it not, and both enjoy (upon the matter) as much Vertue, for Nourishment and Wholsomeness

as

as if they had eat the pureſt *Salad-Oyl* that is brought from beyond the Seas. A curious Secret, not commonly practiſed, and which I am confident many People will have reaſon to thank me for.

CHAP. XXIX.

The beſt way to make Herb Pottage, *not only in the Spring, but alſo at all times of the Year.*

TAke *Elder-buds*, *Nettle tops*, *Clivers*, and *Watercreſſes* or *Smallage*, and what quantity of Water you pleaſe preportionable to your quantity of *Herbs*, add *Oatmeal* according as you would have it in thickneſs, and when your *Water* and *Oatmeal* is juſt ready to boyl put your *Herbs* into it, cut or uncut, as you like beſt, and then when it is again ready to boyl, take a Ladle and lade it ſo that you keep it from boyling and when you have done thus near half a quarter of an hour, take it off the Fire, and let it ſtand a little while,

while, then you may either eat it with the *Herbs* or ſtrain it, adding a little *Butter*, *Salt* and *Bread*, the beſt way will be not to eat it till it is ſomewhat cooled, and not paſt as hot as *Milk* from the *Cow*, and you are to remember not to let it boyl at all. This is a brave wholſom cleanſing ſort of Pottege, far beyond what is commonly made.

Another ſort of Herb-Pottage,

Take *Water* and *Oatmeal*, make it boyling hot on a quick Fire, then take *Spinnage*, *Corn-ſallet*, *Tops* of *Penny-Royal* and *Mint*, cut them and put a good Quantity into it, let it ſtand on the Fire till it be ready to boyl, and then lade it to and fro five or ſix Minuits, then take it off, and let it ſtand a while, that the *Oatmeal* may ſink to the bottom; then ſtrain it, adding *Butter*, *Salt* and *Bread*, and when it is about Blood warm, Eat it.

This is a gallant ſublime Pottage, pleaſant to the Palate and Stomach, cleanſing the Paſſages by *opening Obſtructions*; it alſo chears and comforts the

the Spirits, breeds good Blood, and makes the whole body lightſom. The ſame method you ought to follow in making all ſorts of *Gruels* and *Herb-Pottages*, be the Herbs of what Nature they will; for the *boyling* of *Herbs*, not only in Pottage, but for any other uſe of Food, was not invented by wiſe Seers into the *Arcana* of Nature; for it does, as it were, totally deſtroy the pure volatile Spirits and balſamick Vertues, as alſo the ſtrong warming Properties thereof. For this cauſe, *Raw Herbs* are much better, affording a firmer Nouriſhment, better Blood and purer Spirits, and feel more warming in the Stomach than boyled; nor are they ſo apt to looſen the Bowels. But if any ſhall make *boyled Herbs* their Food, though they prepare them by dreſſing them with *Butter*, and the like, they will prove phlegmatick, cold and windy, with other evil Properties, and not afford half ſo good a Nouriſhment as if they were Raw; nor are Raw Herbs more Windy than boyled, as ſome People, not for want of Ignorance, ſuppoſe, but rather the contrary; for the common eating of Raw

Herbs

Herbs does naturally reſiſt all crude windy matter and groſs Juices, by aſſiſting the natural Heat and helping Concoction; they give Life to the Stomach, by opening the Mouth of the Appetite, and ſharpen it, as appears by ſuch as have dull flat Appetites; for when ſuch ſhall come to a good *Sallet*, it does (as it were) create or revive a Stomach and good Taſte, whereas before they could reliſh nothing: Alſo, they help to digeſt and carry off all heavy fat or groſs Food, and make it leſs hurtful, inſomuch that ſome have been thereby cured of windy Phlegmatick Humours that offended the Stomach, and conſequently ſent Fumes up to the Head, cauſing it to ake. Therefore this was the way the wiſe healthy long-lived Antients prepared their Herbs, who made them one of their principal Foods; but now-a days People do ſcarce eat them but as Sawce. And as boyling of Herbs does deſtroy the purer Vertues and firmer Subſtance of them, ſo that they become phlegmy, cold and windy; The ſame is to be underſtood in all ſorts of *Herb-Pottage*, whether for

Food

Food or Physick; for boyling any sorts of Herbs does in a Moments time either suffocate or evaporate the volatile Spirits of them, and then all the sweet pleasant opening cleansing Vertues are gone, and they become like *Beer*, *Ale* or *Wine*, that has lost its pure Spirits, which is further evidenced by that strong nauseous or fulsom Taste, ill Smell and dull Colour, all such boyled Pottages have, so that very few care for eating them, unless they are forced to it, as they are to Physick that is against their Stomachs. For the pure sweet pleasant Taste and lively briskness of all things resides in the power of the Spirits; which all Housewives and Preparers of Food ought to consider and understand, as also the degrees of the Fire, the quantity of Water, and that the Water be in sufficient quantity, and that the Air have its free circulation, and to give it true time, or else none can prepare any kind of Food without prejudice; for in the sweet and spirituous Properties stand the healing nourishing Vertues, which will not endure any violent Heat or unequal Motion.

To make Garlick *or* Onion *Pottage.*

Take *Water* and *Oatmeal*, ſtir it together, and when it is ready to boyl, bruiſe as much *Garlick* as you pleaſe, to make it either ſtrong or weak, put this bruiſed *Garlick* into your boyling hot Gruel, and brew it to and fro with your Ladle, that it may not boyl for five or ſix Minutes, then take it off, and let it ſtand a little, then add *Butter*, *Salt* and *Bread*, and eat it as warm as your Blood. 'Tis a brave warming cleanſing and opening Gruel, nothing ſo ſtrong and nauſeous as that which is boyled; for this way you do extract the finer and purer parts of the *Garlick*, and leaves the ſtrong nauſeous Qualities behind; but on the contrary, much boyling or boyling according to cuſtom, does deſtroy the good opening cleanſing Vertues, and awaken the Evil.

CHAP. XXX.

The beſt way to make Diet-Drink *with* Herbs, Grains, Seeds, &c. *or the proper method of Infuſion of Herbs in Beer, Ale, or other Drinks.*

THe beſt, proper and moſt natural way to make all ſorts of *Herb-Drinks*, is thus, Firſt, gather your Herbs in their proper times and ſeaſons, as we have taught in our *Way to Health, &c.* Then dry them in the *Sun*, and put them into cloſe *Paper-Baggs*; and when you would uſe them, take ſuch a quantity as you think fit, and put them into a Linnen Bag, and hang the ſame in your Bear or Ale when it is a working or fermenting, for two, three, four, five, ſix, ſeven or eight hours, and then take it out. But if you would make *Wormwood-Drink*, then you ought not to let it lie ſo long, for of that 3 or 4 hours will be ſufficient.) And thus if your Herbs be

be rightly gathered and ordered as aforesaid, all their good, pure and Balsamick Vertues will as easily and readily give themselves forth into the *Beer*, *Ale*, *Wine*, or other Liquor whatever it be, as the pure sweet spirituous Quality in Mault does into the warm Liquor when you Brew, which is performed in one hour to admiration. But as in this Example, if after you have put in your Mault you should let the Water or Liquor remain six, eight or ten hours before you draw it off, then the pure sweet spirituous Quality will become suffocated, and such over-long continuance thereof will awake or irritate the phlegmy gross nauseous Properties, which would, as it were, totally destroy all the good Virtues, as every one that can but Brew a peck of Mault, may know by experience. So the very same is to be understood in infusing any sort of well prepared Herbs; for in such dryed fermented Bodies of things, the purer Vertues do stand as it were external, and when they are put or infused in any proper Menstruum or Liquor, they give themselves

ſelves forth, firſt with all readineſs, becauſe the Eſſential Vertues of every thing conſiſts in the volatile Spirit, and balſamick or ſweet Body, which is an hidden flying Vertue, whence the true Colour, Smell and Taſte do proceed: And therefore great care ought to be taken in all Preparations, that this benign Vertue be neither evaporated nor ſuffocated; for then the thing will preſently tend to Putrefaction, and become a Nauſeate and loathing to Nature. The Learned are Men of Tongues, and ſo they may talk at their pleaſure, but I do aſſure all the humble Enquirers after *Wiſdom's Footſteps*, That the long lying or Infuſion of any ſorts of *Dry* or *Green Herbs*, does deſtroy their good Properties, as a Candle by being held downwards is extinguiſht by that which before fed it, and alſo do irritate the groſs fulſom Qualities thereof, as is plain by the ill Taſtes and Smells of all ſuch Drinks, more eſpecially if it be *Wormwood*; for then they become harſh, ſtrong, bitter, and very ungrateful to Nature, and no leſs unwholſom; For the common *Wormwood-*

Drink

Drink that is ſold in *Ale-Houſes*, is of a *ſtrong*, *bitter*, *hot*, *fulſom Nature* and *Operation*, and the frequent drinking thereof does wound and deſtroy the natural Heat, and by degrees ſpoil Digeſtion, ſo that the Drinkers thereof cannot be well without Morning Draughts of their nauſeous *Purle*; ſuch ſort of Drink, eſpecially if any ſhall drink much of it, being of kin to Spirits and Brandy; thoſe that are once much uſed to them, cannot without great difficulty leave them.

The long lying of *Wormwood* in the Drink does totally deſtroy the ſubtle Spirits and pure fragrant Vertues, awakens the ſtrong bitter poyſonous Quality, which not only checks and debilitates the natural Heat, but heats the Blood, making it thick and groſs, cauſing the Spirits to become heavy and dull, and ſends up ſtupifying fumes to the Brain, which falling upon the Optick Nerves, do oft-times extreamly prejudice the Eye ſight; but if *Wormwood* rightly gathered and preſerved be infuſed but for two or three hours when your Drink is working, and then taken out, you will have all its

its good Qualities, and a moſt delightful odoriferous Drink, and unattended with any of thoſe ill conſequences; if you love it very ſtrong of the *Wormwood*, then add a greater quantity, and not infuſe it longer, as is uſual with ſome.

Another way of making Wormwood-Ale or Beer.

Take what quantity you pleaſe, more or leſs, as you would have your Liquor ſtrong or weak of the Herb, infuſe it for half an hour in your boying hot Wort, then ſtrain it out, and put your Wort a cooling, the very ſame way as I have taught in *The way to Health*, of Brewing, and infuſing *Hops*, which does far exceed all the common ways for goodneſs and vertue.

Wormwood-Drinks thus prepared, either this or the former way, are brave noble Liquors, gentle, warming, helpful to Concoction, they fine the Blood, ſend no groſs Fumes to the Head, and therefore hurt not the Eyes, as the common ſort generally does.

The

The ſame Method ought to be follow'd in making all ſorts of Drinks in which any ſtrong bitter Herbs are infuſed; and whereas the uſual way of making ſuch Drinks does not only render them unpleaſant, but deſtroys all the Medicinable Vertues of the *Herbs*. This new Method which we recommend, makes them pleaſant and grateful to both Palate and Stomach, and moreover preſerves all the Phyſical vertues; for moſt bitter Herbs do naturally and powerfully open Obſtructions, if they be wiſely ordered, but otherwiſe they prove pernicious; for every thing has *two Handles*, and *Fire* that is good to *warm* you, will alſo *burn* you, if you do not mannage it with Diſcretion.

CHAP.

CHAP. XXXI.

Of Salt, *its Nature and Operation.*

ALL common *Salt* is of an high ſharp penetrating fierce hot wrathful Nature and Operation, an unſeparated Body, wherein the poyſonous fierce Original Fumes or Qualities of *Saturn* and *Mars* are predominant, and therefore 'tis unequal in its Operation, except it be allay'd or moderated by ſome other thing whoſe Nature is more equal. The *Sea* or *Salt-Water* is as it were, the Original or Fountain of the Eſſential *Salts* in each particular thing, whence does proceed the brisk ſharpneſs and diſtinguiſhing matter in all Taſtes, and in what Creature or other thing this eſſential *Salt* is ſtrong and powerful, that Creature is brisk, lively, of good Complexion, ſtrong Appetite and perfect Palate; if in *Vegetables*, then ſuch *Herbs*, *Seeds*, *Grains*, or *Fruits* are vigorous, and of good Colour Smell and Taſte.

This is that *Salt* which the Wise Man saith, *savours all things*, and not that *Pillar of Salt* that *Lots* Wife was precipitated into, which was the strong Original Properties, where each form has its Operation in strife and inequality, where there is nothing but sharpness, rending, tearing, bitterness, and a Poysonous fierce Operation, of which the *common Salt* is a true figure; therefore it must be moderated with some mild or meeker Body, to render it fit for humane use. Hence if in any sort of Food there be too great a quantity of *Salt*, the same is very apt to heat the whole Body, and consume the Radical Moisture, causing drought and uneasiness, and filling the Body full of Wind: it also heats and frets the Blood with an Itchy or Mangie humour; and indeed *common Salt* destroys all sorts of Inanimate Foods, as *Herbs*, *Seeds*, *Fruits*, or *Grains*, if the same be not presently eaten; for it preys upon the Spirituous parts, and by its fierce hunger destroys the whole; for there is no sort of Food can be long preserved but only by its *own innate Salt*, as appears by intermix-

mixing *Salt* with *Bread*; For that Bread into which you put S lt, will ſooner decay than that which has none; therefore Bread that is provi ed for the Sea, where it muſt be kept very long, is always made without *Salt*. And all Bakers and Houſe-wives Bread would be be much better, if they put none in, it being nothing but cuſtom that makes Mens Palates expect or deſire *Salt* in their *Bread*, and the leſs *Salt* any ſhall eat, the leſs they will covet it; for the mixing of common *Salt* with ſundry ſorts of *Vegetable Foods* does hide or Eclipſe the fragrancy and pleaſant Taſte of the *Eſſential Salt*, that it cannot be felt by the Palate; for as this *innate* Salt is the preſerver and keeper of each thing from Putrefaction, not only in *Inanimate* things, but alſo in all *Animals*, and therefore a very little of our common *Salt* will ſerve ſuch as feed on *Vegetatives*; for the leſs *Salt* is put into thoſe things, the milder, cooler, pleaſanter and eaſier they are of digeſtion; For much *Salt* in Food makes them not only hard of Concoction, but heats and dries the Body, and by ſimily ſtirs

up and awakens the Central Heat thereby endangering Health

Yet ſtill, our common *Salt* is a brave Noble thing and of mighty uſe as the World goes, for thoſe that eat *Fleſh* and *Fiſh*: for it contains ſeveral Qualities, eſpecially *two*, *viz.* One ſtrong fierce hot Poyſonous. Another ſweet friendly pleaſant, ſharp and lively, but the firſt exceeds, and therefore all ſorts of *Fleſh* and *Fiſh* that do lie or are kept long after ſalted, do prove pernicious to ſuch as eat them for by length of time the corrupt part of ſuch *Fleſh* does with a greedy hunger eat up and deſtroy both the pure brisk ſweet Spirituous particles of the *Salt*, and alſo of the *Fleſh*, and then ſuch *Fleſh* or *Fiſh* cannot be call'd back or recovered by a freſh ſalting, or any other Art, to its former ſtate; and the reaſon is, becauſe in ſuch *corrupt Fleſh* there is no ſimile for the ſecond ſalting to Incorporate withal, therefore it will proceed to Putrifaction in defiance of all Art.

For this cauſe all *Fleſh* and *Fiſh* that has been *long ſalted* is Injurious to Health; for it drys, heats and fret

the Body and Blood, and is one great cauſe of the SCURVEY; It alſo ſpoils and looſens the *Teeth* and eats away the *Gums*: But Will, *Salt* is very proper and wholſom to be eaten with freſh *Fleſh* and *Fiſh*, and ſome ſorts of *Fleſh* (as *Beef*) may be ſalted two, three or four weeks, and if ſmoaked, it will continue good longer, and therefore the order uſed in *Bacon* is very Proper; for *Salt*, where it is moderate in food, doth quicken the Appetite, and makes the Stomach brisk and lively, eſpecially for thoſe who by ſome diſorders or Intemperances have wounded their Health and hurt the Eſſential *Salts*, which makes the Palate dull, and the Stomach flat and unreliſhing, and then People cry, — *My Stomach goes againſt both Food and Drinks*; more eſpecially they are averſe to all ſuch Meats or Drinks as are compounded or made by Art: But others, as for Example, *fair Water*, they can beſt take it being more ſimple. The like is to be underſtood of *Foods*; but there is hardly any Food ſo ſimple in all particulars as *Water*; indeed *Bread* is a brave, mild, ſimple, friendly Food,

but the mixtures in making, and the manner of common Baking does alter the caſe, and make it nothing ſo ſimple as *Water*; therefore *Water* in all ſtates, both *Health* and *Sickneſs* is pleaſant and delightful to the *Palate*, *Stomach* and all the *Senſes*. For it is obſervable, that if you eat ſweet things *Water* is grateful after them, or any other Foods of extream Taſtes, but other compounded or fermented Drinks are not; which does commend *Water* to be the cleaneſt and compleateſt drink of all others, and that People may and can drink it with delight in Sickneſs, and when the Eſſential *Saits* have loſt their ſavour, and alſo ſhews that the diſeaſe did not proceed from any of its Qualities; for when ſuch Loathing and Diſtempers proceed from Meats or Drinks, as moſt commonly it does, then the Stomach and Palate do perfectly abominate all ſuch things. Thus in all or moſt ſickneſſes People chuſe *Water* before *Beer*, *Ale*, *Cyder* or *Wine*, and for Foods had rather eat Bread, Fruits, and the like, than *Fleſh*, *Butter*, *Cheeſe*, *Puddens*, &c. and moſt had rather eat

Fiſh

Fiſh than *Fleſh*, the reaſon is, becauſe in Health they ſeldom eat *Fiſh*, and ſo the Diſeaſe did not proceed from thence.

Likewiſe Salt is a brave addition to *Butter* and *Cheeſe*, to preſerve and keep it from putrifaction for a convenient ſeaſon, but all ſorts of *Vegetations* are highly to be eſteemed, for that they have in themſelves the *Eſſential* Salt, ſufficient to preſerve them a long time from falling into corruption; but that which is moſt to be admired is *Oyl*, which tho' it be of an unctious fat Nature, is yet ſo pure, and void of offenſive matter, that it may be kept good ſeveral years, nor can the beſt ſalting preſerve *Butter* half ſo long.

Here you are to underſtand, that all ſorts of Food that quickly tend and turn to putrifaction are not to be counted ſo good as thoſe that by their innate Vertue and *Eſſential* Salt, will continue good a conſiderable time, as all ſorts of *Grains*, *Wheat*, *Barley*, *Rye*, *Peaſe*, *Beans*, *Fruits*, &c. ſince they are far more ſtrong, firm and ſpirituous, than any ſort of Fleſh or Fiſh. Not but that there is the ſame Eſſenti-

al and pure *Salt* in theſe, as in Grains, or rather greater, but the groſs phlegmatick Body overcomes it, and as ſoon as the Senſitive Life is deſtroyed, the good Vertues are in a moments time diſſipated and tend to corruption, and though it be *ſalted*, yet the *Salt* doth not, nor hath any power to extinguiſh or purge forth this groſs Body of Corruption, but the Spirituous parts of the *Salt* do incorporate and joyn with the Eſſential parts of the Fleſh, and captivate the groſs body for a ſeaſon, that it cannot proceed to putrifaction, but in length of time, viz. two, three, four, five, ſix, ſeven or eight months, the groſs body continuing ſo powerful, and the more pure parts or Eſſential *Salts* both in the Fleſh and *Salt* do by degrees waſte, ſuffocate or evaporate, and then the Original fierce Poyſonous forms of *Saturn* and *Mars* grow ſtrong and powerful, and with a greedy hunger quickly deſtroy all the remaining good Vertues, and then all falls into Corruption, from which there is no recovery. And indeed ſo powerful in *Fleſh* and *Fiſh* is the groſs Phlegmy Corruptive part, that there

is

is no way found that can continue it very long from Putrifaction; the beſt courſe to preſerve it ſweet, ſound and wholſome is to dry *Fiſh* very well, and the ſame may be done with *Fleſh*, but with more difficulty, and this is far the healthieſt way. But I know no reaſon why People ſhould be ſo fond of this ſort of moroſe Food, or ſuſtain any ſuch difficulty to preſerve it ſo extraordinary long, ſince the Lord our Bountiful Creator has in a ſuperabundant manner ſupplied and furniſht us with varieties of brave, noble, friendly and moſt fragrant ſorts of ſound healthy Foods, eaſily providable, and which may in all particulars gratifie all the ends and neceſſities of Nature.

To conclude this matter —— *Salt* moderately uſed eſpecially with *Fleſh*, *Fiſh*, *Butter* and *Cheeſe* does prove of excellent uſe and benefit; for it naturally *warms*, *cheers*, *comforts* and *ſettles* weak or diſordered Stomachs, prevents *belching*, *vomitings*, and other *Inconveniencies* of that *Nature*; but if it be immoderately uſed or eaten, then

it hath the contrary operations. And in many Countries where Salt is ſcarce, People live very healthy without it to great Ages. For as he that drinks all Water will never want any other Drink, ſo Cuſtom makes every thing not only a ſecond Nature, but cauſes great ſeeming Wants to be where there is no real or natural cauſe for it; and ſo *Salt* is very unpleaſant to ſuch as have never or very ſeldom eat any.

But ſome may ſay, *How can fat Foods or things be eaten without Salt?*

'Tis true, if you have accuſtomed your ſelf to eat plenty of Salt with ſuch Foods, then your Palate and Stomach will not without trouble, and ſome reluctancy, receive them without Salt; but if you had never eaten any Salt with them, then you would have counted them much ſweeter without; though all fat Foods that proceed from Beaſts do really want Salt, by reaſon of the abundance of groſs humidity, but all fat or Unctious things that proceed from the Vegetable Kingdom, do not need any *Salt*, they being ſo ſweet and clean in their Radixes, that if you incorporate Salt with them,

them, (unleſs it be juſt when you eat them) it will deſtroy their natural Vertues; which does further ſhew the purity and excellency of the one, and the evil or groſſneſs of the other. And this let all men know, and that of a truth; That there are no *Juices*, *Oyls*, *Fats*, or any thing of that nature, which depraved Man makes Food of, that are ſo rich, clean, ſimple, wholſome and grateful to Nature, as the *Oyls*, *Fats*, *&c.* of *Grains*, and other things that proceed from the *Vegetative* Kingdom. What production of *Animals* is for Food fit to be rankt in equal eſteem with the *Oyl* either of *Olives* or *Nuts?* The former is enricht with ſuch an eſſential Salt in it ſelf, as can for ſeveral years preſerve it ſound and good; whereas the *Animal Fat* is ſo groſs and corrupt, that it will preſently turn to Putrefaction, if you have not the aſſiſtance of the grand *Pillar of Salt*, the fierce original or unſeparated Body. Is *Fleſh* to be valued equal to *Bread*, which is deſervedly entituled, *The Staff of Life*, and under which we are taught by our Lord to comprehend all things neceſſary to our

ſubſiſtence here below, in that Petition, *Give us this day our daily Bread?* is *Fleſh*, I ſay, (which is groſs humid, ſubject to Putre action in the higheſt degree, always attended with dying Groans and dolorous Cryes, Rage, Violence and Oppreſſion, and in it ſelf both not healthy, and alſo unpleaſant to the Palate and Senſes, if once enlightned, and not debauched by cuſtom) fit to be compared with *Bread*, a brave, noble, firm innocent, ſubſtantial, healthy Food, and proper for *Angelical Ale?* Nay, the Fruits that proceed from the *Animal Kingdom*, viz. *Milk* the moſt noble and uſeful of them all, cannot we uſe and dignifie with the moſt delicious Juices that flow from the *Vegetative Regions*, as the various ſorts of excellent *Wines*, *Cyder*, *Ale*, *Beer*, *&c.* which if temperately uſed ſupply the wants of Man, and gratifie Nature to the higheſt, and by their own innate *alt* preſerve their own Bodies, without being beholding to the grand original *Pillar of Salt?* What have you in your *Animal ſtore* that can match the vaſt varieties of noble fragrant *Herbs*, *Seeds*, *Grains*, and *Fruits*, whoſe

whoſe Number is beyond any humane Capacity to count? The one ſmells *ſwee*, and fills the Air with moſt *pleaſant odoriferous Scents*, raviſhing the Senſes of man, and ſerving him both for *Food* and *Phyſick*, *Uſe* and *Ile ſure*; whereas the other ſtinks, and fills the Earth with *Ordure*, and ſends up Fumes alike unpleaſant and unhealthy, and by no Art can long be preſerved from *Putrefaction* and *Rotenneſs*. And as in theſe, ſo in many other reſpects, the *Vegetative Productions* ſo far tranſcend the *Animal*, as to Food, that whether you reſpect *Innocency* or *Wholſomneſs*, *Delight* or *Cleanlineſs*, there is no compariſon to be made between them.

CHAP. XXXII.

Of the Scurvey, *and its Generation.*

THE SCURVEY is of late Years become an Epidemical, or almoſt general Diſeaſe amongſt *Engliſh* people, the principal Cauſes of which are Intempe-

temperance, and want of care in some of the following particulars:

1. By eating too much in quantity, beyond the power of the digestive Faculty, so that the natural heat cannot make any perfect separation, whence Crudities and noxious Juices are generated, which do repleniſh the Joynts and Members, and not only cauſe the Blood to be thick, but infect it with a ſharp keen fretting Quality, which diſcolours the Fleſh and Skin, and makes the Limbs and Members ake with pain.

2. The frequent eating of Foods that are of a contrary Quality to the Conſtitution, which do ſecretly wound the pure Spirits, and put Nature out of her natural way.

3. Improper Preparations of Food, which do render them burthenſom to Nature, generating evil Nouriſhment, bad Blood, and impure Spirits.

4. The frequent eating of moiſt phlegmatick Food, which naturally dull, ſtupifie and drown the Senſes, and makes the Sweet Oyl burn dim, which cauſes Indiſpoſition and unpleaſant Humors.

The

5. The common eating of Fleſh, without diſtinction, or regard had to the ſeaſon of the Year, healthfulneſs or unhealthfulneſs of the Creatures, which do as it were corrupt the very Radix of Nature, from whom proceed various Diſeaſes, as *Pthycks*, *Stoppages of the Breaſt*, *Phlegm*, and *Phlegmatick Humors*, which makes the Spirits dull and impure, whence do ariſe heavy, lumpiſh Diſpoſitions, with ravenous fierce Inclinations and cruel Paſſions, which cauſe many of them to uſe ſuch evil Words, demonſtrating that the dark center of Wrath is awakened, and does predominate; for all evil Words are generated from the fierce wrathful or deviliſh Nature. This every one ought to conſider, as in thoſe two common Paſſions; when the poyſonous and fierce fury of *Saturn* and *Mars* is ſtirred up, are not moſt then apt to belch forth vain, wicked and helliſh Speeches as *Swearing*, *Curſing*, and not only impiouſly prophaning the holy Name of God, but even challenging, and as it were daring his Tremendous Majeſty, (whoſe Wrath is a conſuming Fire) to damn and confound them, and calling

their

their fellow Creatures, *Dogs*, *Whelps*, *Sons of Whores*, *Devils*, and a hundred of the like evil Names. Now consider O Man! from what Root such Words do take their Birth? And so on the contrary, do not all good Men, and others, when pleased or in good Humours, breathe forth amicable loving Words or Discourses, there being more, either good or evil, in words than most imagin, for they declare what Kingdom has the upper dominion in them; nor is it unobservable, that the word *Scurvey* denotes well and evil Affection of Mind, and a cross way-ward peevish ill conditioned Disposition, as well as a disordered habit of Body, and not without cause, since they both proceed from the same occasion or radical cause of mans precipitating himself into the dark Abysse or Cruelty, preying upon and devouring his fellow Creatures.

6. The much eating of Flesh and Fish does generate in some Complexions *cloded Blood*, *King's-Evil*, *Pluriſies*, *Scabs*, *Leproſies*, and many other mangie Diseases; or *Dropsies*, *heavineſs of the Spirit*, and in some it causeth *Feavers*, *Swellings of the Members*, also the

Gout,

Gout, *Stone*, and many other unnatural Diſtempers; which at laſt having reduced the Body into a general diſcraſie or unnatural Ferment, terminates in the *Scurvey*, as ſo many ſtinking Puddles into one Common-Shore; for indeed the *Scurvey* is a Complication of ſeveral Diſeaſes and Diſorders, as appears by the various and very different Symptoms, appearing on ſuch as are afflicted therewith.

7. By eating moſt ſorts of Food, whilſt the fiery Heat is in it, not ſuffering the ſulphurous Vapours and fierce Fumes to ſeperate, after 'tis prepared, which cauſes a Scorbutick Itch to poſſeſs the Blood, and ſwells the Body with windy Humors.

8. By eating too often, that is, before the former Meal be concocted, which does not only dull, and indiſpoſe the whole Body, but alſo it generates Crudities and evil Juices, which cauſe Stoppages, and Shortneſs of Breath.

9. By drinking too much in Quantity of rich Cordial-drink, which irritates and awakens the central Spirits, and by degrees deſtroys the digeſtive

Faculty

Faculty and natural Heat, and hurts the Blood.

10. The drinking *ſmall Beer* that is brewed after Ale and ſtrong Beer, which is nothing but the waſhing of the Grains, *viz.* a ſour nauſeous Quality; nothing breeds worſe Blood than the frequent drinking of ſuch Liquor.

11. The drinking of Ale not well fermented, or ſuch as has the Barm or Yeſt beaten into it, as is uſual for Brewers to do in *London*, to make it ſeem ſtrong, ſweet and full in the Mouth, ſuch Drink is very offenſive to Nature, it generates Phlegm in the Stomach, dulls the edge of the Appetite, furs the Paſſages, ſends dulling Fumes and Vapours into the Head, and breeds bad Blood; likewiſe new ſmall Beer and Ale is pernicious.

12. By drinking ſtale ſtrong Beer, which is boyled a long time with Hops, this ſort of Drink is pernicious, it heats the Blood, ſwells the whole Body, generates in ſome Complexions a hard gretty ſubſtance in the Reins and Bladder.

13. By

13. By drinking various ſorts of *Wine*, when need and nature doth not require it, which do irritate the Spirits, heat the Blood, deſtroy the Appetite, and indiſpoſes the whole Body.

14. By accuſtoming themſelves to *cloſe Houſes*, *warm Clothings*, *ſoft Feather-Beds*, and *lying long in Bed*, which does ſoften and weaken Nature that ſhe becomes impotent, and hinders the free circulation of the Blood.

15. *Idleneſs*, and want of proper Exercise in open airy places, deſtroys the Health and weakens the whole Body.

16. By viſiting the *Shades of Venus* too often, and forcing Nature beyond her Inclinations and Power, which does corrupt her in the very Radix; and this is frequently done by Simulating Nature with gluttonous Provocations, high compounded Foods, and rich Cordial Drinks, *viz.* ſuch as need no Teeth to chew them, nor Stomach to digeſt them, that being done already in the Preparation.

17. By *Carking Cares* and *Perturbations of Mind*, *Paſſions* of *Love* and *Hatred*, *Superſtition*, *Envy*, and the like.

Theſe

These are some of the Intemperances that have destroy'd the Health both of the *Body* and *Mind*, even in the very Radix; and indeed when I consider the various Disorders that Mankind daily commits, I cannot admire at the great number of cruel Diseases they are afflicted with; but rather I am apt sometimes to wonder that there are any that escape, or that so many do outlive Childhood; but it must be said, That through the custom of ill usage and disorders, great numbers do croud through many Inconveniences; as in the most fatal Battels some escape.

Rules and Directions for such as are Wise and Well minded, and would prevent the Scurvy, *and other Diseases.*

1. MEats and Drinks ought not to be taken that are too strong for Nature, but rather she ought always to be stronger than the Food, and so the Stomach and the Natural Heat will be able to digest and make perfect Separation, whence will be generated good Blood

Blood and pure brisk Spirits, and they always make the Body light lightſome and agile.

2. Meats or Drinks ought not to be taken that are of a contrary Nature or Quality to the Conſtitution; but ſuch as are ſimple in their kind, agreeable to the Complexion, and as near as may be, equal in their parts, which will breed good Blood, and encreaſe the Spirits, and keep the Paſſages free from Obſtructions, and give ſtrength to all the members of the Body.

3. Neither ought any to eat to *Dullneſs*; for if healthy People feel themſelves oppreſſed after Meals, they ought to make abatement in the quantity. Do not moſt People before eating and drinking find themſelves quick, brisk and lightſom, provided they have not, either by over-labour or faſting too long, evaporated or waſted their Spirits? But after their eating and drinking, becauſe they do it immoderately, they are ſenſible of a cloging heavineſs & dull Indiſpoſition, which is a certain ſign that the neceſſity and conveniency of Nature is exceeded; for

for the intention of Food is to refresh, not to oppress or incommode her.

4. The pleasure of the Palate in eating and drinking is prolonged many degrees beyond the necessity of the Stomach, especially where Foods or Drinks are made by Art and Compulsition, enticing, and many People thereby over-charge themselves, before they are aware, whence Crudities, noxious Juices, and many cruel Diseases are generated, and in the end Death it self; therefore let all Persons watch over themselves in this respect, and take the wise mans advice, *To set a Knife to their Throat*; that is, to take up a Resolution of Temperance whenever they find their Appetites tempted, and like to be inveigled, and drawn in to Excess.

5. Your Meats and Drinks ought in every respect to be properly prepared; for Food ill dressed does destroy Health in a secret, yet Powerful manner. Some will but *half* do it, others *over-do* it, both are great and dangerous Errors, so that the Stomach cannot draw any good Nourishment from it for the Body,

dy, and ſo the Blood is thickned, the Spi its wounded, and many Diſeaſes are multiplied.

6. All ſorts of *Fleſh*, and other groſs Foods that are boyled, ought to be boyled in plenty of Water, with brisk quick Fires, without intermiſſion, and as ſoon as they begin to boyl, the Veſſel ſhould be uncovered until it be done; which will preſerve the pure balſamick Vertues and Spirits, whence the pure delightful Taſte, Smell and Colour do proceed.

7. Forbear to eat *Fleſh* without diſtinction, more eſpecially in *July*, *Auguſt*, *September* and *October*; for then the Fleſh of all ſorts of Cattel is more ſubject to putrifaction than at any other ſeaſon, not only from the heat of the Weather, but becauſe the Sun is then declining, which cauſes all other things to do ſo too; and the Graſs on which they feed is weak, fainty and phlegmatick, which is the reaſon why their fat is then ſo ſoft and greaſie that it will not duly take ſalt, and more eſpecially if hard driven, as moſt Cattel kill'd about *London*, and other great Cities, has been; therefore in the fore-

mention'd

mention'd Months the *Griping of the Bowels* and *pernicious Feavors* do reign more than at any other time of the year.

8. Forbear the frequent eating of *Fish* without regard had to the Seaſon, or to their cleanneſs or uncleanneſs, or their being killed after they are taken, that is, by a Wound, which would cauſe the free evacuation of the original Properties of *Saturn* and *Mars*, which is ſeldom done by the ignorant Fiſher-men, but they let them dye, that is, ſtrangle or ſuffocate themſelves, whereby the pure Spirits and ſweet Vertues (by the Agony of the Creature at the departure of Life) are fixt or overcome; for the original Munoms, in which all Life conſiſts, are then ſo terribly ſtirred up and aggitated, that they immediately ſuffocate the pure Spirits and ſweet Oyl, if there be not a Wound made, whereby thoſe raging Poyſons may freely paſs away in the Vehicle of the Blood. For this Reaſon Experience, that all Fleſh, as of Fowls, or the like that are ſtrangled, will not eat ſo ſweet and pleaſant as others that have a Wound

Wound made and bleed plentifully, but hath ſtronger and groſſer Taſte and Smell, nor will it breed ſo good Blood or Nouriſhment as the other.

9. Remember that you eat not before the former Foods be digeſted; nothing is a greater Preſerver of Health than proper *Faſting*, it cleanſeth the Stomach, keeps the Paſſages from being furr'd, prevents *Stoppages*, *Colds* and *Shortneſs of Breath*, and makes People *Airy*, *ſtrong*, and of *good clear Complexions*.

10. Drink moderate and ſimple Drinks, not exceeding either in *Quantity* or *Quality*, for fear you waſte and deſtroy your Health; and be ſure let your Drink be well fermented, clear and free from that *Yeaſty Quality*, which moſt of your *Ale* in *London* is ſubject unto; nor ſuch *Small-Beer* as is there commonly put off by *Chandlers*, which the *Brewers* make after the brewing of their *Ale* and *ſtrong Beer*, being little better than the waſhing of their Veſſels and contains a ſour nauſeous Property, that heats the Blood and hurts the Body.

11. Let your ordinary Drinks be mild and friendly to Nature, not *ſtale*

h. Let

hard, ſour, nor too *new*; for all theſe are prejudicial.

12. Let your *Habit* or *Day-Clothing* be moderate, rather *thin* than *thick*, whereby the pleaſant vapours of the Air may freely court Nature, and be ſuckt in at the Pores as by Spunges on all parts, which will continually cheer, comfort and refreſh the Spirits and whole Body, and makes your Limbs ſtrong, nimble and lively, preventing *Drought*, *unnatural Heat*, and the like *Indiſpoſitions*.

13. Let your *Houſes* be *Aiery*, your *Windows large*, and often ſet open, your *Beds hard, clean* and *ſweet*, for which purpoſe *Straw* or *Flock-Beds*, with *Quilts* on them, will be much better than *Feather-Beds*, and will not only prevent the generation of *Vermin*, but make you more healthful, and enable all the Limbs to diſcharge their reſpective Functions with eaſe and pleaſure, as I have at large demonſtrated, and given the Reaſons thereof in my *Way to Health*, &c.

14. For-

14. Forget not to use proper *Exercises* and *Labour* in open airy places, which will prevent many occasions of *Weaknesses* and *Obstructions*; and such as cannot or will not labour, let them take good *Walks* every day by *Riversides*, or on *Downs* and *Plains*.

15. Observe the Rules of *Chastity*, provoke not Nature, nor turn her out of her simple and innocent way, but use such *Meats*, *Drinks*, and *Exercises*, as will repleniſh her with brisk lively Spirits and Vertues; neither ought you to give way to looſe Imaginations, but to abhor *unlawful Lusts*, and to make use of the Remedy he hath permitted with Moderation, and only for the ends for which the same was ordained.

16. Avoid as much as may be, *Compounded Foods*, especially such as have been invented to intice Nature beyond her proper Inclinations, but content your selves with simple Meats and Drinks, which you will find to be the *Sinews* of *Health* and *Strength*, so that your Stomach and natural Heat shall continue good and vigorous all your appointed time.

17. Let not *Carking Cares*, nor *Perturbations* afflict your Minds about such things as are out of your power to help or remedy, nor abandon your selves too much to any Passion, be it *Love*, *Hate*, *Revenge*, or the like; avoid *Envy*, *Strife*, *Violence* and *Oppression* either to Man or Beast; *Stillness* and *Complacency of Mind* are two main Props to support our *Adamical Building*; a cheerful Heart causeth the Countenance to shine; a *good Conscience* is a continual *Feast*, and *Content* is *Nectar* to the Spirits, and *Marrow* to the Bones. Therefore study to be satisfied with your Portion, and thank and bless God for his Bounties which you enjoy, and use his Creatures for the end they were given thee; and above all, consider, that thou art made in the Image of God, and in thee is truly contained the Properties of all *Elements*, therefore thou art obliged to imitate thy Creator, and so to conduct thy ways that thou mayst attract the benign Influences of the *Cœlestials* and *Terrestrials*, and the *favourable Irradiations* of the *superior* and *inferior Worlds*; and on the other side, not to awaken

awaken the *Dragon*, that is always lurking about the *Golden Fruit* in the *fair Garden* of the internal *Heſperides*, nor irritate the *Original Poyſons*, nor raiſe *Combuſtions within*, by falling into *Diſorders without*; but managing all things in *Temperance* and *Simplicity*, and hearkening to the *Voice* of *Wiſdom*, and the *Dictates* of *Reaſon* and *Nature*, thou ſhalt tranſact the days of thy Pilgrimage here in *Peace* and *Tranquility*, and be prepared for the fruition of more compleat and undiſturbed, as well as *endleſs Felicity*.

Observing the tedious methods of some unskilful Chyrurgeons, *together with their improper Compositions and unnatural Applycations, which do not only Ruin and Undo many poor necessitous People, but to the losing of their Limbs, and sometimes their Lives too; therefore I think it no worthless Service to recommend unto the World, especially to the poor, the use of the following Remedies, which are not only cheap and easily Come-at-able, but certain in their Opperation, far beyond any things hitherto known or published,* viz.

An Excellent POULTICE.

WHich does Cure *Burns, Scalded-Limbs, Boyls, Fellons, Tumers,* proceeding either from *Choller, Phlegm,* or *Melancholly*: Also Cures all *Inflamations, Contusions* or *Bruizes,* either with

with or without a Wound, *Ulcers*, old *Wounds*, or *running Sores*; alſo an excellent Remedy againſt all ſorts and kinds of the *Gout*, (and Inflamations of the *Eyes*, let them proceed from what cauſe ſoever.) By aſſwaging the ſwelled part, and eaſeth the torturing Pains thereof, as it were in a moments time; alſo it is admirable againſt ſore *Breaſts*, and bites of *Dogs*, or any other hurt of what kind or nature ſoever it be.

Take one quart of good Water, *viz.* *River*, *Spring*, or *Rain-Water*, the laſt being the beſt, and as much ſmall or ground *Oatmeale* as will make it thick, fit for a Poultice, unto which add two ounces of good Sugar, and a handful of *Dandelion* cut ſmall, then put it over the Fire in an open convenient Veſſel, keep it ſtirring all the time till it be ready to Boyl, or boyling hot, then it is done.

Another.

Take one quart of Water, and as much good well baked Houſehold-Bread as will make it thick, then add three ounces of beaten *Raiſins* of the *Sun*, and one ounce of Sugar, and a

glaſs of good new *Ale*, ſtir all your Ingedients together, and make it boyling hot over a clear quick Fire, and then it is done.

Another.

Take one quart of good *Ale*, three ounces of *Raiſins* of the *Sun* beaten, two ounces of good Sugar with ſome *Mallow* Leaves, cut them ſmall, put them over the fire till boyling hot, or ready to boyl, then it is done.

Another.

Take one quart of Water, as much Bread as will make it thick, fit for a Poultice, five ounces of *Raiſins* of the *Sun*, and one ounce of *Coriander-ſeeds* beaten with a glaſs of *Ale*, make it boyling hot, and then it is done.

Another.

Take one quart of Water, as much Bread as will make it thick, two Ounces of Sugar, and a Glaſs of good Sack or other Wine, make it boyling hot, and then it is done.

Apply the forementioned Remedies to the part grieved, *viz.* — Spread your

your Poultice indifferent thick, on a Linnen Cloth, that will cover the whole part, somewhat warmer then *Milk* from the Cow, but not so hot as is usual, for all extreams proves prejudicial to Wounds, Sores, and Bruises, except it be on some particular occations.

These Poultices you must apply every hour, or every two hours, (at least) in the day, and three or four times in the Night, if your Hurt or Wound be dangerous, If not twelve or fourteen times in the Day and Night may do, *viz.*

When your Poultice has lain on one hour, or an hour and a half, or two at the most, put it away off your Cloth, and put fresh on, and so keep a constant repetition of it for 2, 3, 4, 5, 6, 7, 8, 9, or ten days if occasion be, but it will heal and cure most of the forementioned Evils much sooner, if you observe this method, —— but remember to wash your Wounds or Sores between whiles with Sugar and Water, and sometimes with fresh Butter and Water beaten together, to keep it clean and plyant.

These are noble Poultices, and all the Ingredients do cast a friendly aspect to each other, being of a cleansing mild Balsamick Nature and Opperation, and therefore they do by their active penetrating Power, strengthen and raise up the dismayed *Oyl* or wounded Spirits by meliorating and asswaging the irritated or awakened fierce poysonous Humors, by which this doth as far exceed the common and usual methods and practices of Chyrurgeons, and other Practitioners, as that light doth darkness.

But here I shall meet with a swinging objection, *viz.* Why do you leave out of your Poultices the great Ingredient, *viz.* the fulsom Grease of *Swine* and other Fats? which all skilled in the Art of curing, have for the most part advised, and for no other reason as I know, then that their Poultices should not offend the Patient by sticking to the Sore or wounded part, for their long lying on the grieved part, if there were not some Fats or Oyles, the Poultices would occasion them to become hard and stiff, and so stick to the Sore, which we prevent by our often

often repetition for the Spirituous Vertues and Qualities of Fats, are so hid and lockt up in the oyly Body, that Nature cannot separate nor draw forth their fine sweet Spirituous Vertues to that degree, as she can from Vegetations, as all Men skilled in Nature and *Chymistry* do know, they being of a heavy dull flat Nature and Operation, very offensive to the tender Spirits and Blood, by which they impede and hinder the Cure, therefore those Poultices wherein Fats are mixed, the fine Spirits and Vertues thereof do not so easily nor powerfully penetrate the Wound as rich Vegetations, whose Spirits and lively Vertues are as it were on the Wing, and therefore Poultices aptly compounded thereof, their Vertues do in a moments time penetrate to the Center, and incorporate with their similes, by which they strengthen and raise up the wounded Spirits, and at the same time do qualify the fierce raging Poysons, more especially if our method be observed, and do effect the Cure, not only in a shorter time, but much safer, and with greater ease to the Patient. For by

this

this *Phyloſophi al* Operation, of repeating it ſo often, doth mightily advance and forward the Cure: And Note, that every freſh Application of this Homogenial-Poultice to the grieved part, do add new and freſh Supplies of Vertue, for in all Operations of this Nature, the fine healing ſpirituous Qualities thereof, do firſt impart and give themſelves forth, which by a ſecret ſimpathetical Power, do penetrate the whole, and incorporate with their ſimiles, adminiſtring their ſweet Vertues, which gives a new Life to the wounded Spirits, and diſmayed Oyles, and do at the ſame time withſtand and allay the fierce raging awakned or irritated poyſonous Humours; it being the way of Nature for all homogenial Bodies, that have paſſed through any Preparation, Digeſtion or Fermentation, when aptly applied or joyned to any proper Subject or thing. For the fine cleanſing healing Qualities and good Vertues, do give themſelves forth and joyn or incorporate with their Similies; even as the fine ſweet ſpirituous Qualities of Mault do imbibe or give themſelves forth

and

and incorporate with the hot Water in your *Mash-Tub*, in the method of Brewing; therefore every Applycation do add new Supplies of Vertue and ſtrength to the wounded Spirits, and draws forth and conſumes the groſs humidity, and exalts the Eſſential Life of that part, and are as refreſhing to the wounded Spirits, as the pleaſant influences and ſalutiferous Breezes of Wind in a hot ſeaſon: For Note, that the Spirits and fine Qualities of each thing, are light, Volatile, ready, quick and powerful in Operation, that in a moments time they penetrate even to the Center; for every particular Quality in Nature, has a Key in it ſelf to open the Gate of its own Principle; what Man in the World would believe the attractive inclination which the *Load-ſtone* has upon *Iron*, if it did not appear to his ſight; the very ſame ſimpathetical Power have all other things, though in ſome it is more occult. And for this cauſe, one Body works upon another, by a certain natural attraction and ſimpathetical Inclination. Thus the wiſe and wonderful Creator, has endued every

thing

thing with an attractive and influential Vertue; it is not therefore the groſs Body of your Poultice, that will do your Buſineſs, that is full of corrupt and poyſonous humours, which are awakned by the long continuation thereof, for theſe Reaſons, the long lying of Poultices and Plaiſters, on Wounds and Sores, have no better Effects, then the long continuation or ſtanding of the Liquor on the Mault in your *Maſh-Tub*, which if it continue more then two, three or four Hours, it will ſpoil and corrupt the whole, for Firſt, (as I ſaid before) the fine ſweet Volatile Spirituous Vertues, imbibes or incorporates themſelves with the hot Liquor, and then if there be not a ſeparation made in two, three or four Hours, by drawing it off, but the applycation continued, then there will ſoon awaken another Quality of a groſs harſh ſour keen Nature, which with a rapid motion, tinges or tranſmutes all the fine ſweet healing Vertues into their own Qualities, which all Brewers and good Houſe-Wifes are ſenſible of; the like is to be underſtood in the applycations

ons of Poultices and Plaiſters, do not their long lying of them on the wounded or ſore part, cauſe them to ſmell ſour and ſtink, when they have been continued on for twelve or twenty four Hours, which do not only indanger the part, and prolongs the Cure, but it puts the Patient to great pain and Torment, and often the Limb is cut off, and ſometimes the Life too, which by this forementioned method might have been prevented; for if Phyſitians and Chyrurgeons do not underſtand Nature, then there can be no certainty in their Operations or Cures.

Alſo Note, that during the time your Poultices, Plaiſters, Ointments, or Salves, are making on the Fire, that you keep them ſtirring, by which you keep the fine Spirits and Qualities Living for by this ſtirring, the friendly powers and thin Spirits of the Air do penitrate the whole Maſs or Body, which incorporate and aſſiſt the Spirits and good Vertues, and keep them from being Stagnated or Suffocated, the Air being the Life of all things, and where its friendly influences and

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circulations are prevented, the Life and Spirits becomes heavy, dull and groſs; for theſe Reaſons, all Spoon-Meats made thin, are ſweeter and of a more quick penetrating Operation and Digeſtion, then thoſe made thick, therefore deſpiſe not our method, nor our plain home-bred Poultices, I could produce many living Teſtimonies of its Succeſs, but it is needleſs, ſince every Man's Experience that tries it, will ſoon confirm the Truth of what is here delivered, nor I am not much Solicitous whether I am credited or not; it is the conſideration of the publick good it may do to many poor People, prompts me to publiſh it, whether you will follow the forementioned Rules or not, I have done my Duty in offering it, and therefore am ſatisfyed.

THE

THE CONCLUSION.

THus *have I presented thee (honest* Reader) *with some Observations; nor shall I trouble my self to make Apologies for them to any, who having their Eyes blinded with the Dust of* Custom *and* Tradition, *may be apt to condemn or slight these Advices, as* Heterodox-Paradoxes, *or* needless Chymærea's; *but let such* Capers *say what they please, I am certain what I have deliver'd is agreeable to* undisguised Nature, *and whoever shall act accordingly, will certainly find very great Benefits accrewing*

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in respect of Health both of Body and Mind; but without Practice *all Precepts are vain, or at least fruitless, unless it be only to remain as Monuments to reproach those Fools that despise and neglect them.*

I thought once to have proceeded further in this Treatise, to have discovered the ways of making up or preparing most of the Medicines *that are now a-days cry'd up; but on second thoughts I desisted, not as envying my* Country-men *any thing that might tend to their general good, but for such Reasons as these:*

1. *There are very few of the common Medicines that deserve that credit, which by* Knaves *vaouring and* Fools *credulity they have obtained; and to speak truth, I humbly con-*

conceive the People had e'en as good be without them as have them; and therefore I was very well content that the learned Doctors *and their Labourers, the* Apothecaries, *should enjoy to themselves their* Pharmacentick Mysteries, *or way of making of* Medicines; *and when they have done, let them alone, take and use them too if they please.*

2. *Those that shall observe the* Rules *herein laid down, of* Temperance, Choice of Diet, due manner of Preparation, &c. *will (I am very confident) have little or no need of that which is commonly called* Physick. *And for others, if I had set down never so many excellent Receipts for the cure of Diseases, 'tis like they would have regarded them no more than these Directions for avoiding*

voiding the ſame. He that ſcorns to prevent a Miſchief fore-told, ſcarce deſerves a Remedy when he is fallen into it. But,

3. *The* diſcreet Reader *will here find ſuch things recommended to his uſe, both in* Health *and* Sickneſs, *which though they are more plain, pleaſant, eaſie to be had, and cheaper, are not leſs effectual both to preſerve and reſtore Health than thoſe adminiſtred by the learned; and in vain he* goes about, *that may go to rights; or gapes for a Remedy to be brought him by another from the* Indies, *when he may make himſelf as good an one (and better) at home.*

What I have here candidly, and in a plain familiar manner delivered, I leave to God's Bleſſing, *and the*

the Practice of all prudent Lovers *of their* Health, *and humble followers of* Nature, *in her easie and innocent Methods. Farwell.*

FINIS.